

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

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TERMS.

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For the Christian Secretary.

To Ministers Wives.

Paul, although a bachelor, has noticed this subject, but not to the entire satisfaction of the whole sisterhood. 'Tis true, as Peter says, he has written some things hard to be understood, (and harder to be relished,) which the ignorant and unlearned wrest; but holy women have no controversy with Paul. Vain women, with broidered hair, costly array, and decorated with gold and pearls, are anti-Paulines. What, though Zechariah may prove more honeyed than Paul, be sure 'twill be old-fashioned wild honey.

When Satan fell, he drew after him a third part of the stars, (angels,) but when the daughter of God, and wife of his image, stumbled and fell, with her sunk the entire race of man. Raise her again,—you elevate the whole fallen fabric, and reinstate in dignity and grandeur the entire creation of God. In all countries where the female is degraded, that country lies low in barbarism, ignorance, and cruelty. In enlightened and evangelized lands, where the star of Science and the sun of the Gospel dissipate the darkness, and dispels the mists of superstition, there woman, like the polished diamond, washed from its native sands, shines forth in splendor, evincing the glory of the sex.

The wife of the Baptist minister has her trials. Nor is she cheered with sympathy. Her dress, air, deportment, manners, &c., are severely criticised. Many of the faults and failings of her black-coated spouse are charged to her; and if the female prayer-meeting, or sewing society, flag, or the "mite society" does not flourish, why, Mrs. minister is to be blamed. She must be afflicted, too, with a constant ingress and egress of company, and her whole life is a continual scene of interruption and care. Whether well, or unwell, company must receive a full share of attention. She must be agent for the *Mother's Magazine*, and *Moral Reform*, with other periodicals, not to be dispensed with. Does she keep a maid? Sister *Careful*, and mother *Worldly*, are offended. If she does not, Mrs. *Healthy*, and widow *Rich*, think it degrading for her to labor, and fear she manifests too much the spirit of Martha. Aunt *Homespun* says her hands are quite too delicate for her: "and for my part," she adds, "I hold to the good old commandment,—*'Six days shalt thou labor.'*" Lady *Street-garn* says, "she's a very nice woman—but we should like her better, if she would visit more." Madam *Modish* thinks she is lacking in correct taste, and wanting in refinement. Goody *Snuff-taker* speaks right out, "she's extravagant!" "Ma" wishes she was a little more familiar. And how do you like her, grandma? O, I don't know, she ain't our former minister's wife. "Why, brother Zechariah, do you mean to drive us into hysterics?" No, my good sister, I mean to drive the hysterics out of you. I will not suffer that which I live. I believe 'twas one of the *seers* with which poor Mary Magdalene was tormented. "Well," says Mrs. minister, "I don't know that these things which you have enumerated affect me much." Right glad am I to hear it; and now, what is your trouble? "Why, this constant moving about. It is proverbial, that three removes are equal to a fire; no sooner have I formed acquaintances and attachments, and put things in order for convenience, and my home begins to smile—sweet, and inviting, than I hear a harsh, grating sound, "up, get ye out of this place. Get thee out from thy country, and from thy kindred, and from thy father's house." Now, brother Zechariah, how do you understand this text, "Into whatsoever house ye enter, there abide. Go not from house to house." Is it not a prohibition of frequent removals? Well, sister, I am no exponent. I think, however, 'tis not best to have costly furniture, it injures it so much to move. Plain, and few, should your household goods be in the present state of things. When you move, look straight forward; don't look back. A minister's wife should "remember Lot's wife." Poor woman! She was much opposed to moving; and so she became stationary. Lot's rib was salted down; and that salt should season the memory of every complaining woman. And now, what next? "My health is impaired, and we are rather in straitened circumstances. I find it extremely difficult to get along, and meet our expenses. We are anxious to educate our children, but see not how we can, with our limited means." Are you fond of singing, madam? "Yes." Then, I'll sing a verse.

"Have you no words?" "Oh think again; Words flow apace, when you complain, And fill your fellow creature's ears With the sad tale of all your cares. Were half the breath thus vainly spent, Our heaven in supplication sent, To cheerful songs would often be, Hear what the Lord has done for me."

Are you as careful to note your mercies, as you are your troubles? Did you ever contrast your circumstances with those of the early Christians and martyrs? Your trials are the cross of Christ. Bear it, then, with patience, firmness, and meekness. Without it, how can you be crucified to the

world? God's ancient covenant people ate the passover with bitter herbs. All your trials will soon be over, and the bitter will become sweet.

"What tho' deep sorrow's anguish, thy bosom may enthrall, And disappointment o'er thy hopes, may throw her dark'ning pall, Yet far above thy narrow ken, above the vaulted sky, There shines a path that trouble's cloud has never yet pass'd by."

Under all your trying circumstances, be calm, tranquil, and composed. Unruffled and submissive, and all resigned to the divine will, call to mind the lamented Mrs. Judson. Think, too, of our suffering sisters in the Burman field. And although a sword may pierce through your own soul, 'twill only kill the enemy that is lurking there.

Deacons, and their wives, will be addressed, when shall have been mended the pen of ZETHAR.

Circular Letter.

The Ministers and Messengers of the Fairfield Co. Baptist Association, to the churches they represent, send Christian salutation:

DEAR BRETHREN,—

God in his mercy has spared us to enjoy another Anniversary, and permits us to address you by another letter; and as past experience evinces the danger and evil consequences of the dissemination of error among our churches, suffer us to present for your consideration the following passage of inspired truth:

"Be not carried about with divers and strange doctrines, for it is a good thing that the heart be established with grace." (Heb. xiii. 9.)

We are here presented with the exhortation and declaration of Paul, who was not a whit behind the very chiefest apostles, and they are worthy the devout attention of every member of the churches comprising this Association. We live in an eventful era, and it becomes us not only to watch unto prayer, but to be careful that we always take the word of God for our direction. In the chapter preceding the one from which the above passage is selected, Paul advises the Hebrews to make straight paths for their feet, lest that which is lame be turned out of the way. He exhorts them also to look diligently, lest any man fail of the grace of God, lest any root of bitterness springing up trouble them. These exhortations, dear brethren, would not be so numerous and so often repeated, were it not that there is a great danger of God's people imbibing errors, and thus bringing themselves into tribulation, and affording the enemy an occasion to speak reproachfully. Not only so, but the impenitent may, by such examples, become more and more entangled in the devices of Satan, thus strengthened by the errors of those who profess to be ensamples to the flock.

We have to take but a small retrospective view of a few past years to illustrate the fact that *divers and strange doctrines* are to be guarded against, even in our day. We hope it may not be considered inexpedient or unprofitable to present a few, which have recently been prevalent to some extent in our own vicinity.

1st. The Bible teaches us that our race is by nature wholly depraved—that it goes astray as soon as born, speaking lies—that none doeth good, no not one—the poison of asps is under their lips—their mouth is full of cursing and bitterness, &c.

It is but recently that our churches and congregations have been taught, and by some of the most distinguished preachers in our land, the strange doctrine that the heart of man is not inherently depraved—that "the heart of the infant is like clean white paper, and we may write on it whatever we choose." That the mind has but to resolve to serve the Lord and conversion is accomplished, and the individual is thus prepared for heaven. This sentiment has threatened to shake the churches at the foundation; and the result of this strange doctrine having been promulgated throughout our country is, that thousands and thousands have (as they said) *submitted* to the Lord, who now afford indubitable evidence that they are in the gall of bitterness and bond of iniquity. They have returned like the swine that was washed to wallowing in the mire.

In an adjoining State, it is said that whole churches of another denomination have been thus raised and destroyed. The result is, their greatly multiplied numbers, appear now to be steel-hard against the truth as it is in Christ.

2d. The Bible declares that no man liveth and sinneth not; and even the pious Job said, If I shall say I am perfect, that shall prove me perverse. Paul also groaned under the influence of sin upon himself, when he said, who shall deliver me from this body of sin and death! The Bible doctrine therefore is, that "man at his best estate is altogether vanity."

But some of our Baptist churches, and many more of other denominations, have been torn and rent almost asunder by certain members inculcating the *strange doctrines of human perfection*; and many persons, of whom we had hoped better things, have been carried away by this unholy and unscriptural sentiment; and the result has been, that most of such members, or, with few exceptions, have given themselves up to licentiousness and corruption, a prey to every evil work; and some have appeared to "commit all sin with greediness."

Instances might be mentioned where in adjoining Associations, the Perfectionists have made such derision at the Lord's table as greatly to disturb the members of the church present, and succeeded to their wishes in compelling the pastor to leave the town, and also to divide and reduce the church to the brink of ruin.

3d. The Bible declares the day of judgment is unknown to man, to angels, and even to Christ himself as man, but to the Father or Godhead only. But the strange doctrine has been advanced to the great disturbance, perplexity and trial of the pastors and churches of Christ; that a new revelation has been given to certain individuals calling themselves the *wise*, who have been made to understand certain things not revealed to the church generally, viz: that the day of final judg-

ment and the burning of the world are to occur in the year 1843. This is a strange doctrine, and to be discarded, because at variance with most of the prophecies of holy writ referring to this subject, because too, if understood literally, or interpreted according to the views of almost the whole Christian world, the millennial triumph, or thousand years' jubilee of the church, is to take place antecedent to the judgment, and that is to be succeeded by a great declension, (Rev. xx. 7, 8); so great indeed that there will be, as in the case of "the cities of the plain," not salt enough to preserve the world any longer from destruction—all wholly and entirely unlike the glorious revivals of religion which have served to crown the year 1843, and to make Heaven rejoice, not in the destruction of the world, but in the great salvation of sinners, and in Jesus the Saviour.

Moreover, no part of the Bible, in our opinion, is more explicit, or more easily understood, than the fact that the Jews are to return to their own land before the commencement of the thousand years. (Ezekiel 38. See last five verses of Isa.; Jer. 31 and 32 chap.; also, 60, 61 and 62 chapters of Isa., and Rom. xi. 25, 26.) The effect or result of this strange doctrine of a second advent of Christ this year is evident to show that God's people, or professors of religion, may be greatly deceived in their understanding of divine truth, and therefore infidelity will advance upon this failure with rapid and gigantic strides, while this wisdom of the wise, whom God has made to understand, will be turned into foolishness. This subject, therefore, affords us a striking instance of the importance of regarding the apostle's exhortation with attention.

4th. The Scriptures declare that the wicked shall be turned into hell, with all the nations that forget God. That it is better to lose a hand, a foot or eye, than to be cast into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. (Mark ix. 43-47.) The wicked shall go away into everlasting punishment, but the righteous into life eternal. But the old strange doctrine of Satan is again renewed and advanced by some individuals who had previously afforded us strong evidence of a change of heart, "that the wicked will be annihilated after the judgment;" a sentiment directly at variance with the whole tenor of the Bible. The effect of such a strange doctrine embraced and advanced by those once reputed pious, will be to quiet men in their sins, until they are drowned in destruction and perdition, and then at whose hands will the blood of these souls be required? Let those unstable souls who thus transgress answer this!

5th. Another strange doctrine which, like the last named, grew out of the failure of the third, or Millerism, is, that we must cease to give and send support to missionaries, to Bibles, Tracts, &c., Societies, because, as the world is so soon to be destroyed, it will fail to reach the object. This conduct is, indeed, strange on any principle, for Christ says, "Occupy till I come." Blessed is that servant whom his Lord when he cometh, shall find so doing." Besides, it is in direct contradiction to the command of Christ, "Go ye into all the world, and preach the Gospel to every creature." It is also contrary to the example of Paul, taking largely even to comparative robbery of one church in order to do service to others who were unable to sustain him in preaching the gospel to them. The effect of this opposition to the promulgation of gospel truth to the perishing is, to reduce our beloved missionaries to very great straits and distresses, and to leave the heathen to perish in their sins.

These missionaries have taken their lives in their hands—have forsaken home, kindred, and friends, and gone out for the Lord's sake, and for the sake of perishing souls, under strong pledges, from these same persons, now opposers. Thus now to forsake them is nothing short of treachery and cruelty of the basest kind, and it becomes us to lift up our voices and our prayers against the deleterious and destructive effects of such desertion, and also to pray that those, who have thus fallen, may be restored to their right understanding and duty.

Now, dear brethren, these very divers and strange doctrines, are not introduced with a view to wound the feelings of any individual, but merely to show you the danger of forsaking the good old paths, which God, by his prophet Jeremiah, exhorted his people to inquire after and to walk therein. (Jer. vi. 16.) "Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths where is the good way, and walk therein, and ye shall find rest unto your souls."

These errors are familiar to all our churches, and perhaps the danger of embracing them may to some not appear great, but as these all subside and pass by as the vain imaginations of a day, others, not yet perhaps dreamed of, will be found to occupy their place, and be proclaimed and enforced with equal zeal and confidence.

Just as certain as light produces light, and good understanding with study increase knowledge, so certain is it that errors and false doctrines in the church of Christ produce errors in a train. Some *Mormon* or *Miller*, or *Swedenborgian* or *Campbellite*, will rise up, and with wicked heart, prompted by the devices of Satan, will draw away disciples after them. And when we see some of those we considered pillars in the church of Christ, carried away by these vile and subtle delusions and vagaries, it seriously becomes us to watch and pray that we enter not into temptation, but to stand fast in the liberty wherewith we hope Christ has made us free; correctly and duly appreciating the fact stated by Paul, "It is a good thing that the heart be established with grace."

Once more, dear brethren, let us not only be aware of all "strange doctrines" and "winds of doctrines," but see to it that we be not carried about by any sentiment not taught in Divine truth. Follow no cunningly devised fable, but study the Bible, and at this late day, be suitably afraid of all new and wonderful discoveries, and strange interpretations of the Bible. And may the Lord give us all understanding in the knowl-

edge of God, and grace to rightly improve all the blessings imparted to us; and may we, through the merits of the blessed Redeemer, be so happy at last as to meet in that upper and better world, where errors in doctrine and practice can never enter.

We cannot, however close this communication without some expression of gratitude and thankfulness to God for the peculiar manifestations of his grace and mercy to several of our churches during the past year. Many souls, hopefully converted, have been added to, and greatly strengthened the church, and made glad the people and city of our God.

Dear brethren, allow us to urge upon you the importance of continued and urgent prayer, that God will, during the ensuing year, greatly revive his work, put a stop to the prevalence of error and sin, and thus make Zion greatly to rejoice in God, and in the exhibitions of his saving grace in converting souls.

From the Christian Secretary.

BIBLE SOCIETY DEPARTMENT.

Pennsylvania.

State Convention—Deposit of Bibles in Philadelphia—Winebrennians.

WOODSTOWN, N. J., Nov. 14, 1843.

DEAR BROTHER,—From Philadelphia I proceeded to Holsdaysburg, where the State Convention met. The meeting was a delightful one, and possessed peculiar interest. The Baptists in Pennsylvania have done less to evangelize their own State than has been done in any of the other old States of the Union; but they are now redeeming their character, and making noble and successful efforts for the benefit of their own commonwealth. The employment of Brother Shadrach, to act as Secretary and agent in visiting the churches and associations in the State, was a wise measure, and it has been attended with the most beneficial results. The plan of raising a penny a week from all the members of the churches has very generally been carried into effect. Every church that receives aid from the Convention, a contribution of a penny a week is required from each member which has a tendency to bring up the churches to a sense of duty, with regard to sustaining the cause of Christ among themselves. The Convention employed last year twenty-eight missionaries, whose labors were abundantly blessed, for the salvation of precious souls. Nearly twelve hundred individuals, during the past year, were converted to God, through their instrumentality, baptized, and added to the churches. New churches have been planted, and old and feeble churches have been revived and strengthened. At the Philadelphia Association, and at the State Convention, successful efforts were made to increase the funds for missionary purposes in the State; and if the Board of the Convention can employ, the present year, one or two efficient agents to visit the churches in all parts of the State, and endeavor to bring them up to the help of the Lord, an incalculable amount of good may be accomplished. In the State of Pennsylvania, there are thirty thousand families without the Bible; many of these families are Germans. The Board of the State Convention ought to have a plentiful supply of Bibles in deposit, in Philadelphia, for the supply of their missionaries, for distribution among the people of the State, wherever they travel, from the A. and F. B. S., both in the German and the English languages. I am sure that the managers of our Bible Society would willingly cooperate with the Board of the State Convention, to aid in circulating the word of life among the destitute in the important State of Pennsylvania.

I had the pleasure of attending the annual meeting of the *Eldership of the Church of God*, for that is the name by which they designate themselves; usually, however, they are called *Winebrennians*, from Mr. Winebrenner, the founder of the sect. The meeting was held at Shippenburg on the 6th instant. Perhaps not less than one hundred delegates were present, who appeared to conduct the business for which they met with much propriety. They kindly invited me to a seat with them, and take part in their deliberations. The ministers, and other brethren with whom I became acquainted, appeared to be men of good common sense and of true religion. In their doctrinal views, they are considered evangelical; and in promoting the cause of Christ, they evince great energy of purpose. They adopt a business-like, practical course, in carrying into effect what they believe to be calculated to promote the advancements of Christ's kingdom, and the salvation of sinners. I delivered an address on the Bible cause on the first day's meeting. The meeting house, which is large, was filled to overflowing. The people were very attentive. The subject was new to them; but all of them appeared to listen to the truth with the most intense interest. A collection was made in behalf of the A. and F. B. S., of \$21 62. I think the ministers and churches connected with this body, will become warm and efficient supporters of our noble Institution. Their interests are identified with our own in this good cause. They are Baptists, and as a matter of course, they wish the Scriptures faithfully and completely translated, without mutilation or disguise. I have not been able to ascertain, exactly, the number of their churches. I suppose there cannot be far from 300. They are spread over a large portion of the States of Pennsylvania, Ohio, and Indiana. They have one church in Baltimore, and one in Philadelphia.

With regard to church government, their usages are not, perhaps, decidedly fixed. They have adopted the scriptural plan of the independence of the churches—but they have adopted the unscriptural plan of having lay elders, that is, of elders by office, who are not preachers. Now the New Testament knows nothing about elders by office, who do not preach the gospel. Some of their ministers, with whom I conversed, are convinced of this, and wish this part of their system abolished. At present they have adopted some

peculiarities, which being unscriptural, ought to be given up; for example, they have in some instances, admitted to the Lord's Supper, individuals that were not baptized. But they have adopted one principle, which, if carried into effect, will correct all these evils—that the Bible, and the Bible alone, is the only rule of faith and practice. If this principle be honestly carried into full effect by the disciple of Jesus, after a careful and prayerful investigation of the Sacred Scriptures, it will root out Romanism, Puseyism and every other *ism* contrary to sound doctrine and apostolic practice. The aim of all good men should be, to abandon the traditions of men, and come up to the standard of primitive christianity. Our grand inquiry should be, what did the apostles ordain? What did they teach? What was the approved practice of the churches, while under the guidance of these inspired men, who in their teaching were infallibly directed and guided by the Holy Spirit, so that they could "say nothing against the truth, but for the truth." The only way to effect unity among the churches of the saints, which is an object of the greatest importance, is for us to be of one mind with God, of one mind with Christ, and then we must necessarily be of one mind with each other. It is not the duty, or the interest of any man, of any church, to be in error: it is the duty and interest of every man to hold the truth, and nothing but the truth, as it is in Jesus; and to discard from their system everything inconsistent with the revealed will of God. Several of the Winebrennians have invited me to communicate my views, in their religious paper, on the subject of lay elders. I intend to do so.

They far outdo the Methodists in shouting. At the close of the meeting, when I addressed them on the subject of the Bible cause, they sung a chorus, which was often repeated, and one of the sisters jumped and leaped, and whirled around with uplifted hands, and shouted with great power and dexterity. The Winebrennians, though they need instruction, like Apollos, in the way of God more perfectly, are likely to become a useful and an efficient body in the cause of Christ.

In so far as I was able to judge, from the brief acquaintance I had with them, my mind was very favorably impressed respecting them. I pray God that they may be led into all truth, possess the Spirit of Christ, and be enabled to follow his example? Yours, very respectfully,

A. MACLAY.

For the Christian Secretary.

HOME MISSIONS.

TEXAS.

From Rev. Wm. M. Tryon, Washington, Texas.

"Our congregations begin to assume the same aspect they were previous to our last Mexican difficulties, and in some of them there is manifest seriousness upon the subject of religion."

I recently visited and preached at Egypt, on the Colorado, where I learned that I was the second Baptist minister who had been heard there. Some thirty miles above that place I passed Eagle Lake. Brother Mercer informed me that not long since, when on a tour in that neighborhood, in company with a minister, to ascertain what materials could be collected for a Baptist church, they found a lone family near the Lake—the father, mother, and two of the children of which indulged hope in Christ. They had heard no preaching for many months, and had no Bible; but they had obtained one Testament, and this they had cut from the binding, and divided between them as personal property, thus allowing them all to read as opportunity presented, and by exchanging with each other, enjoyed the privilege of reading all that precious book. From thus reading the New Testament, without note or comment, they were brought to the knowledge of the truth, as it is in Christ, and were desirous of following him into the baptismal waters. The relation of their experience of grace was very satisfactory to the brethren.

Besides meeting his regular appointments, bro. T. has visited other counties. In Fayette county he attended a Baptist camp meeting. In the church and congregation he saw the widows, parents, brothers and sisters of many of Capt. Dawson's company, all of whom, with but a single exception, were killed or taken prisoners during the last Mexican invasion, under General Trol. A multitude of persons from great distances were present, and many who had been several years in Texas, then heard for the first time since their immigration, the preaching of the gospel. Much good resulted from the meeting.

Sickness and death have prevailed in some parts of the field cultivated by bro. T., and several members of the churches under his care have fallen victims, of whose death he speaks in affecting terms.

Some communications, previously sent by him, have failed to reach us, and as those expected some time since from other missionaries, have not come to hand, there is, probably, some irregularity or bad management of the mails in that quarter, which we regret, as it deprives us of the privilege of publishing correspondence which, thus far, has always proved interesting.

NEW HAMPSHIRE ANNUAL REPORT.

The following extract from the Annual Report of the New Hampshire Baptist Convention, is worthy of a careful reading, and the serious consideration of all Christians:

"The American Baptist Home Mission Society designates another portion of the field before us, and refers more particularly to the 'Great Valley,' Texas, and the possessions on the North. The labors of this Society will undoubtedly have a great bearing on the destinies of our country, and the souls of our fellow men. The very great importance of having the United States thoroughly evangelized is manifest on account of its present and prospective influence, the perpetuity of our government, and the highest interests, temporal and eternal, of the millions that are yet to inhabit our extended territories. Lord Brougham was correct when he said in the British Par-

Christian Secretary.

HARTFORD, DECEMBER 8, 1843.

The Guidance of the Spirit.

liament, "that whatever of freedom England enjoyed, under her present institutions, she was indebted for it to the influence of the Puritans." They were the men who withstood the onsets of tyranny. They were the men fit to be the guardians of liberty, because they were men of God. Mustered on the high places of the field, they carried their Bibles in their knapsacks. They were men of conscience and prayer. And we need such men in the Great West—men of their patriotism, piety and virtue. To secure such, we must have the means of instruction—missionaries—Bibles—Sabbath schools, and pastors. And who is to afford this supply—where shall we look for help? We must do it—the churches at the East, or it will not be done. Be done—to be sure it will be done—missionaries and means will be furnished; and the only question is, shall it be done by Protestants or the Pope? Shall the religion, the institutions, and the population of the West, be evangelical or Papal?

The designs and plans of the Pope have already been divulged—we know them. His Holiness has already parcelled out our country into dioceses and bishoprics; and he is continually pouring upon us his priests and his money. It is but a short time since he sent over ten thousand dollars to be spent in the single territory of Iowa, to fasten upon its new settlers the religion and institutions of Rome. It is time the alarm was sounded—an invasion by a foreign power should be proclaimed, until its echo is heard from every hill-top and through every vale. In a number of the *Annals of the propagation of the Faith*, is found a statement of the disbursements to the mission in the New World, as this country is called in Rome. Here are the items, showing to what persons and place this money is appropriated—the sum total of which is one hundred and fifty-one thousand four hundred and fifty-four dollars! Thus are our civil and religious institutions invaded—a foreign power, hostile to all we hold dear, is pouring its immense treasures into our country, to plant the foot of the Beast upon our soil.

What, then, is the duty of Protestants? Shall we lay still, and let the enemy possess the land? Shall we withhold the means until it is too late?

We repeat the question, "What, then, is the duty of Protestants?" And add, What, especially, is the duty of Baptists? Let Baptists ponder this subject seriously, and act wisely.

BENJ. M. HILL, Cor. Sec.

From the Bap. Miss. Magazine for December.

Designation and Departure of Missionaries.

We have, at length, the pleasure of announcing to our readers the designation and departure of a missionary reinforcement for Burmah: the Rev. Joseph G. Binney, late pastor of the Baptist church in Savannah, Ga., and Mrs. Binney; Rev. Edward B. Bullard, late pastor of the Baptist church in Foxborough, Mass., and Mrs. Bullard; Mr. Thomas S. Ranney, printer, of Poughkeepsie, N. Y., and Mrs. Ranney; and Miss Julia A. Lathrop, of Carmel, N. Y. The services of their public designation were held on Sunday evening, Nov. 5, at the Bowdoin Square Baptist meeting house in this city. Reading of the Scriptures and Introductory Prayer by Rev. Mr. Neale, of the 1st Baptist Church; Instructions of the Board, by Rev. Mr. Peck, Cor. Sec.; Prayer of Designation, by Rev. Dr. Sharp, of the church in Charles street; Address to the Missionaries, by Rev. Mr. Stow, of Baldwin Place church; Address to the Congregation, by Rev. Mr. Binney; Concluding Prayer, by Rev. Mr. Turnbull, of Harvard St. church. Messrs. Binney and Bullard are to be stationed at Maulmain, the former to take charge of a Karen theological school, about to be opened at Maulmain; and the latter to be connected with the Pgho Karens, including the Don Yahn. Mr. Ranney is to take charge of printing operations at Tavoy, in place of Mr. Bennett, who is expected to engage in the Karen school department: Miss Lathrop is also to assist in the school department at Tavoy.

The missionaries took their departure for Maulmain in the ship Charles, Capt. Henderson, on the morning of the 18th ult. Rev. W. Gunn and wife, missionaries of the Evangelical Lutheran Society to the Telooagos, and Rev. J. C. Dow and wife, missionaries of the Free Will Baptists to Orissa, sailed in company. Prayer at embarkation, by Rev. Mr. Hague, of the Baptist church in Federal street.

We commend the ship and those who sail in her, to the special intercessions of our missionary friends. The Karen missionaries have pleaded long and earnestly for fellow-laborers. The present is a most seasonable, though partial supply of their need. May the Lord of missions give them an effectual door of entrance, and may others soon follow in their steps.

RECENT INTELLIGENCE.

Maulmain.—Mr. Judson writes under date of April 17, after mentioning his recovery from a late illness, "We have lately lost two of our assistants by cholera. The name of one of them, Moung Shway Bey, an old Rangoon convert, you may recollect. They both died in the triumphs of faith. Two excellent female members of the church, also, have left us. One of them could hardly be persuaded to take any medicine, earnestly desiring to depart and be with Christ. She was the second baptized in Maulmain. Four promising persons were received by baptism yesterday. Present number of the native church 152, but several suspended. Several have been dismissed to join the church in Amherst.

"I am chiefly occupied in the Burman dictionary, at the repeated suggestion of the Board."

West Africa.—Our last advices from the Bassa Mission are of Aug. 2 and 3. Mr. Day's health had been restored, and the mission was advancing prosperously. The examination of the school at Edina was held Aug. 2. The pupils were improving both in knowledge and in morals. The Bexley school numbers thirty-one, of whom fifteen are native boys boarded by Mr. Day. The missionaries are "more encouraged than ever."

Cherokee.—Oct. 18. The Lord has continued graciously to bless his word in every place where it is regularly preached. A meeting of four days is about to be attended at Delaware river.

The Rev. Mr. Fowler, late a pastor of a Presbyterian church in Utica, has quitted the sacred office and been admitted to the bar.

Christian Secretary.

HARTFORD, DECEMBER 8, 1843.

The Guidance of the Spirit.

In our last, we made some remarks upon the Saviour's promise to his disciples, "When he, the Spirit of truth, is come, he will guide you into all truth." We endeavored to explain the meaning of this promise—showing that we were not to expect that special miraculous influence which the apostles and some of the early disciples enjoyed; but that the permanent guidance of the Spirit was designed to sanctify believers and prepare them for heaven—that "the truth" alluded to, was the revealed word of God, in its practical and experimental bearings—and that the Spirit's guidance was to be understood as an influence upon the heart, rather than upon the head; producing a love for the truth, and an assimilation of heart to its teachings. We wish now to make some application of these principles.

1. A proper understanding of this subject would correct the error into which some have fallen, of considering certain wonderful impulses, bodily exercises, and enthusiastic excitement, as the work of the Holy Spirit. Singular fanes have sometimes prevailed in this respect. The exercises of jumping, barking, vociferating, &c., often amounting to a perfect frenzy, have at times formed a part of the services of professed Christian worship. And in our own day, we hear of religious worship accompanied with prostrations upon the floor or the ground, "losing the strength," and sometimes strange contortions and convulsions—and all these are attributed to the power of the Spirit. But the Bible gives us a list of the fruits of the Spirit, and we do not read of such things among these fruits. We do not deny that persons of a certain temperament, or of peculiar mental susceptibilities, may be sometimes almost or quite overwhelmed by unusually vivid impressions of divine truth; but to ascribe such extravagancies as above noticed to the influence of the Holy Spirit, is a very different thing, and utterly unwarrantable.

Nor does the promised guidance of the Spirit warrant us to expect and to follow any mere impressions and impulses, aside from the impression which God's revealed truth may make upon the mind. True, it may be, that for a particular purpose, God may sometimes produce special impressions upon men's minds; such, for example, as are related in the life of the celebrated Mr. Tennent; but we class these incidents as *special providences*, rather than as the spiritual influences for which we are to look, in the fulfilment of the promised guidance of the Spirit of truth. None can tell how far the following of mere impulses, under the name of the *leadings of the Spirit*, may carry men. Sad results have often ensued from such a course. During some periods of the Reformation of the 16th century, these fancied spiritual impulses prevailed to a considerable extent. The following instance is related by Merle D'Aubigne, in his history of the Reformation. Near St. Gall, Switzerland, lived an aged farmer, named John Shucker, with five sons. Two of these, Thomas and Leonard, were distinguished for their fanaticism of this kind. Feb. 7th, 1526, a large party assembled at their house, where, after a feast, they spent the night in excitement, convulsions, visions and revelations. In the morning, Thomas, still agitated by the scenes of the night, took a calf's bladder, and placing in it part of the gall, in imitation of the symbolic language of the prophets, approached his brother Leonard, and said to him gloomily, "This bitter is the death thou art to suffer." Then he said, "Brother Leonard, fall on thy knees." Leonard knelt down. Presently, "Leonard, arise!" and he arose. The father and others looked on with astonishment, asking themselves what God would do. Soon Thomas exclaimed, "Leonard, kneel down again." The spectators, terrified at the gloomy countenance of Thomas, said to him, "Reflect on what you are about to do—take care that no mischief happens." "Fear not," answered Thomas, "nothing can happen without the will of the Father." At the same moment he hastily snatched a sword, and bringing it down with all its force upon the neck of his brother, he severed the head from the body, crying out, "Now is the will of the Father accomplished!" Such was the sad, the murderous result of indulging erroneous views of the Spirit's influence.

We have recently been informed of an individual in this region, (a preacher of Mormonism,) who in the night broke open and robbed a store, claiming that the Spirit had directed him in this way to supply his wants—thus pretending that the Spirit, which always leads in the way of truth, had led him to violate the laws both of God and man, by theft and robbery! Doubtless the man himself was a knave; but those whom he could induce to believe in his pretensions and his doctrine, might really cherish the delusion that he was directed by the Spirit. If this is true, are extreme cases; but they illustrate the importance of carefully trying all impulses by the plain teachings of the word of God, ere we venture to follow them.

2. A right understanding of these principles would guard against all impostures by means of pretended new revelations. Such things have not been very uncommon. Emanuel Swedenborg had one sort of revelation; Joe Smith has had another; and various classes of visionaries have had their respective supernatural revelations. But so far from being authorized by the Spirit of truth to expect any further revelation, we are positively forbidden to receive anything of the kind; and a curse is pronounced upon any who should preach another gospel than that contained in the Scriptures.

3. These principles show that matters of merely intellectual perception are not made known or explained by any peculiar spiritual guidance. We have seen, in our former article on this subject, that there are some portions, even of the Bible, the full understanding of which requires a knowledge of astronomy, of oriental customs, of ancient modes of speaking and writing, of symbolical language, imagery, &c. But the Holy Spirit does not teach these branches of knowledge. And yet there are those who seem to scout the idea that such points may be better understood by a *learned*, though pious, man, than by an ignorant man, provided he be truly pious! So also of statistical matters and arithmetical calculations. We have no idea that the Holy Spirit instructs men how to apply the rules of arithmetic to the word of God; and if persons are disposed to pursue investigations of this sort, the correctness or incorrectness of their conclusions must be determined upon the same principles which we apply to other similar subjects.

In the same category we place *new theories* and new modes of interpretation. Very worthy men have sometimes embraced new systems of religious belief, under evidently mistaken views of the Spirit's agency. They profess to have been directed in their investigations by a special divine influence, and if they are right in this, it follows as a matter of course, that they have infallibly been led to correct results. Two brethren of our acquaintance, for example, both residing in the same town at the same time, recently adopted each a new theory—both professing to have been led to their respective views by the Holy Spirit. One of them has ascertained, as the result of his inquiries, that the Jews are to be restored to Palestine under certain peculiar circumstances, and that a long period of quiet and

glory to the church is to succeed this, together with some other views which are quite peculiar to the author. The other, on the contrary, has discovered that nothing of the kind is ever to occur, but that *the world is to come to an end this year!* Both talk, in almost the same terms, of having been specially taught in their theories by the Spirit of truth, and of course, both are alike confident of their correctness—yet they are as wide asunder in their opinions, as the east is from the west! Now whatever may be said of the comparative merits of their respective systems, they are manifestly both *wrong in the one point upon which they agree*—that is, that they were specially guided by the Holy Spirit in their investigations. And their error seems to have been this—an expectation that the Spirit was to guide them in matters of mere *head-work*. Such expectations we believe to be groundless.

4. We see the nature of the truths which should most deeply interest us. They are those which pertain most directly to the heart and the life, and to which all other portions of the Bible are but subordinate. The cross of Christ and kindred themes are such as the Spirit peculiarly employs in leading his people from darkness to light, and from earth to heaven. In proportion as we understand and dwell upon these themes, we are led, as it were, into the very inner court of the great temple of truth, where we may behold the ark of the covenant, the mercy-seat, and the cherubim overshadowing it—"which things the angels desire to look into." By these truths, we are brought into communion and fellowship with God even here upon earth—and these are the themes which will forever employ the harps and the voices of the multitude of the redeemed in heaven.

Revivalism and the Church.

To such of our readers, if there should be any, who are looking for the continuation of our remarks upon this subject, we have only to say, that our second thought has satisfied us, that to prosecute the subject further would be neither pleasant to ourselves, nor profitable to others.

We had arrived at a point, where a decided issue was manifestly made between ourselves and "the Church," on the subject of Revivals of Religion. We accepted that statement of their position which was given by the author of the pamphlet, viz: that Episcopacy was destined to wage a war of extermination upon "revivalism." And we asked with emphasis now that war was evidently to be carried on. To answer that question, upon our part, would be to go into a searching examination of their whole course of proceedings; their style of preaching; their general influence on the unconverted; their systematic manoeuvres to increase and build up their new churches; the character of the people, generally attracted to them and freely admitted by them to baptism and membership; and the effective barrier thus, and in other ways, presented by them to the influence of stern, strong, salutary gospel truth upon the irreligious community. Upon all these points, we feel our advantage and know that we can say many things which are no more severe than true. Still we are by no means certain that such a course would be justifiable. For first, there are estimable Christians in the Episcopal denomination, to whom we would not willingly give pain, and yet it is difficult (for us at least) to say all we think and feel upon such a theme, without seeming to implicate & sweepingly condemn many such, whom we deem infinitely better than the creed and system, to which they are fondly attached. This, indeed, would be no reason why we should refrain, were the dictates of duty in the case unequivocal; but they are not. Such a controversy would only offend, without otherwise influencing the party impugned; and, probably be of no use to any of our own people.

We are in a somewhat different position, in this matter, from our Congregational brethren, inasmuch as we rarely see Baptists (unless it be now and then one of the young and giddy preferring the Episcopal church to their own). For this reason, we find it easier to keep cool and kind in the premises; this, which in the present instance, appears to be both the proper and pleasantest policy, we shall endeavor to do; and so—there's an end to our strictures upon the obnoxious pamphlet.

We cannot close, without entering our decided protest against, at least, one passage in the Review of this work, now appearing in the Religious Herald. The editor calls the author of the pamphlet, "the last juvenile renegade from his ancestral faith." We turn to Webster's Dictionary, for the word *renegade*, and learn that it means, *an apostate from the faith, a deserter, a vagabond*. The last is given as the popular acceptance of the word; but we presume it was not the meaning of the Herald. Of the three, he would probably choose the first, as the one to be applied to the epithet, in his article. What then is the "ancestral faith" of the pamphleteer? His father was a Quaker, and apostatized to Presbyterianism. And what is American Presbyterianism, the "ancestral faith" of the Herald, but an apostasy (viewed as identical with the men who hold it, that is,) from the Church of England. And what is the Church of England, but a grand apostasy from Rome? It is easy to be seen—the end of this applying obnoxious epithets to a man for changing his religion: it sets the brand on every mother's son of us, and we are all a pack of *renegades* together. For ourselves, we have no dread of the sin of *apostasy*, so that, at every fall, Irish fashion, we fall upward. A fiddlestick for "ancestral faith," unless you mean by it "the faith once delivered to the saints."

Beauties of the Church Chronicle.

There is no one of all the exchange papers that come to our table, which is more useful in its place than the Episcopal Record of New Haven. It is our invariable resort, when we would find relaxation from our severer duties. The good-nature and innocent simplicity with which its editor conceives and expresses his views of the great theological and ecclesiastical questions of the times, is worthy of only one man—and he, the author of the title-page to "The Primitive Church." On this account, we have always found the perusal of these editorial pages an exercise, eminently refreshing, and have repeatedly marked certain specimens of perspicacity, to be transferred to our own columns. However, they come upon us so thick and fast, that we find ourselves troubled with what the French call *l'embarras du richesses*—a difficulty arising from a surplus supply of a good thing; and are obliged, somewhat on the mammoth extra principle of our secular cotemporaries, to bring up all our small matter at one extraordinary effort.

What seems, more than anything else, at present, to absorb all the intellectual energies of our worthy neighbor, is a question, now apparently agitating the diocese of Connecticut to its centre;

namely, whether he, the editor, is a Low churchman, or an unmitigated Puseyite. This he is treating in a series of numbers, which occupy, each, about a page of his valuable journal. They are dialogues between himself and certain readers of both sorts, each of which claim him; or rather, each seems desirous of forcing him into the opposite party. His defence is conducted with great dignity, and though quite voluminous, seems to urge in the main, that so far from being either the one thing or the other, it must be evident to the candid observer, that he is *neither the one nor the other*, nor much of anything else; which, to us, (we give our vote as one of his numerous readers,) is perfectly obvious and satisfactory.

The gem of one of the recent numbers, was an article entitled "The Bible withheld by Dissenters," (we quote from memory, some covetous virtuoso having abstracted our copy,) in which the non-Episcopal churches were placed in the same anti-Scriptural category with Rome, by a most acute and conclusive course of reasoning. A kind of synoptical view of the different orders of worship in the Episcopal and Dissenting churches was presented, (in a tabular form—probably, that it might be convenient for future reference to the rising generation of Church controversialists,) in which it was overwhelmingly demonstrated, that the former provided for the reading of fifteen chapters during every Sabbath service, while the latter only for the half of a single chapter! Now, who, after this, shall be hardy enough to affirm, that Churchmen do not love the Bible, when each one of such patiently endures fifteen chapters of it, every Sunday? And who shall say that Episcopacy is unscriptural in itself, in face of such evidence as this? And who shall deny that the church does most bountifully provide for the thorough instruction of her children in the word of God? Who of all churches spreads her scriptural repast so generously as she? Unsurpassed is it by every thing, excepting only the hospitality of the old lady, who thus addressed her guests: "Come, friends, sit right down; there's plenty of it, and if you don't use it, we shall have to give it to the pigs; so, just eat and split, and welcome—I wish you would!" But seriously, how on a par with the whole system of Episcopacy is this childish boast of such a heap of chapters from the Bible, in their church service. And let not our readers suppose that these assumptions are confined to such as this comfortable little editor at New Haven. Precisely similar claims were put forth with great gravity and pomposity by Bishop Eastburn himself, before the Massachusetts Bible Society, where he inferred from this fact, a super-eminent love on the part of his church for the Scriptures. How completely of a piece is it with that system which substitutes frame-work for spirit; as for instance, in the Confirmation Service, where, as a pre-requisite fitness for all the privileges of full church-membership, "the Church hath thought good to order, that none shall be confirmed but such as can say the Creed, the Lord's Prayer, and the Ten Commandments, and can also answer to such other questions as in the short catechism are contained!" Who does not see that if the Presbyterian minister reads but a single chapter, in place of the fifteen, it is because he knows that one chapter, with such appropriate expositions as will cause it to take root in the heart, and become a *lesson* indeed, is better than forty, "intoned" from a Prayer-Book, without a word of comment, except that little *petitio principii* with which each so impressively concludes, "Thus ends the first lesson"—"Thus ends the second lesson," and so on, through the forty. We were very much struck with a remark on this subject, made by Dr. Hawes, in a familiar exhortation to his people. It was to the effect that "reading the Bible by the chapter, was like praying by the watch, and he had very little confidence in either." Thus, our Episcopal friends hear fifteen chapters of the Bible every Sunday at church, and when you ask them for their Scripture for Episcopacy, as likely as not, they will quote it "from the back of our Church Almanac for 1844."

Beauty No. 3, is headed, "Reasons for a Liturgy"—and what does the reader suppose them to be? Why—a Colonel asked an Indian why he gave thanks at breakfast, in his native language, when a part of those who sat at the table, were English; he replied, "When I speak to the great Spirit, I don't like to have my thoughts distracted, as they are, when at a loss for a word, as I often am when I speak English. But when I speak my native Tuscarora, my words flow from my lips as free as my breath, and I am never at a loss." Adds the editor, "What an argument, thought we, for a Liturgy." And echo answers, *what an argument!* Ah, Mr. editor, you can have your 'fine old English' Liturgy,—we prefer our 'native Tuscarora.'

Upon the question which has excited no little interest in the community—"who were to blame for the massacre of the Nestorians?" (other than the Turks, of course,) the Chronicle has been safely delivered of two opinions. When the startling reports reached us that the exciting cause of this fearful massacre was the insidious influence of an English missionary, the only resort of the charitable was the hope that the fact would be disproved. But this was a matter of comparatively little moment to our editor, who began forthwith to exercise his remarkable capacity for finding

"good in every thing" for his side of the question. His first moral reflection was that Foreign Missions would never succeed without Christian Unity; which interpreted by the editor's *clavis*, must be understood, of course, to mean something like this,—to keep those blessed Puseyites from eating us all up, we must turn Puseyites ourselves, and then we shall have a share of the sport! The principle on which the girl managed the troublesome lover, viz: *married him, to get rid of him*. The other piece of profundity came in the last number, and is perfectly fresh. The editor remarks on the absence of proof, that the differences among the missionaries was the cause of this melancholy event, but is very sure, that even if that report is true, "the evil is to be charged, not upon Episcopacy, but on Puritanism." And how so, pray? Why, "the rejection of Episcopacy by the missionaries of the American Board was the great cause of the opposition to them." Which is to say, if they had only received what they knew to be unscriptural, as they were in duty bound to do, nobody would ever have thought of hurting them! "A most awful commentary," sighs the newspaper, "on the sin of schism." Very well, O most unfathomable of logicians! it would be a pity to spoil such an argument; so let it pass. The poor Nestorians have bitten the dust before the sword of the Moslem, but there is one comfort, they were saved by a merciful Providence, from the tyranny of the Churches of England and Rome. And we can adopt, with all our heart, the language of 'Charlotte Elizabeth': "Far better was it for them, the poor flock of the wilderness, to be weltering in their life-blood beneath the scimitar of the Turk, than to bow the knee in idolatrous reverence before the crucifix of Babylon, or the *Puseyite Cross*."

But we are admonished by our limits, that it is time to shut up this casket of brilliants. We might adduce other specimens, not a whit less remarkable than these—but we have no disposition to make our neighbor proud, and are apprehensive, besides, that our readers might begin to intimate, that the addition of all the beauties of the Church Chronicle to those of the Secretary is rather more than their money's worth.

In closing, let us say for our neighbor, that his paper invariably manifests a good spirit, and most undoubted sincerity. Our intercourse with him has been pleasant, and our feeling toward him is of the kindest. We certainly wish him a long life,—for when he dies, who will they get to edit the paper?

[A pastor in the country, who feels a deep interest in the cause of missions, has sent us the communication below. We present it to our readers without comment, hoping, if the suggestion contained in it, should meet with the views of others, to hear from them upon the subject. Mass meetings have already been held in several different States, and if the plan has been found to answer the end for which it was designed, we hope prompt measures will be taken to call such a meeting in Connecticut.]

Missionary Mass Meeting.

BR. BURR:—I wish to suggest through your columns, the propriety of calling a missionary mass meeting at some central point in this section of our State. Such meetings have recently been held in other states with great advantage—they have served to awaken up a deeper interest in the missionary cause in the churches in their vicinity,—they have been the means of imparting information to many pastors in regard to their duty to the heathen,—and more than all, they have been instrumental in giving an impetus to the cause in general, which will be felt more hereafter than it is just at the present time. This way of arousing the churches to a more just appreciation of their obligations to a perishing world, has been attended with the most happy results in England. The gatherings on such occasions there, are said to be very great; and the interest which they excite leads to such contributions to the cause, and such systematic efforts for its permanent advancement in every church in the land, as must cast a deep shade over the character of our churches for benevolent effort. Why not, we ask then, may not such meetings be held every where throughout the length and breadth of our land? And why may not Connecticut be one in the van to lead on this glorious enterprise? Why may not such a meeting be held in this part of the state, in some prominent place—and thus by the concentration of talent, bring to bear a greater amount of influence upon our churches in behalf of missions, than it is possible to do in any other way? I make the suggestion that such a meeting be had forthwith—that we may feel more, and act more as a denomination upon this subject—that every pastor among us may realize more his personal duty to the heathen—and that through the pastors, the people may come up more promptly, and more unitedly to the work of saving the world. Who will second this suggestion?

Southington, Dec. 1843.

"IN SUCH AN HOUR AS YE THINK NOT."—It is well for us to take note of events calculated to illustrate and impress the suddenness with which death may hurry mortals into eternity, perhaps all unprepared. Recently, in a large factory, a few miles east of this city, the subject of religion became one evening the theme of conversation among the young females there employed. One of them expressed herself with quite a degree of

lightness, remarking which she felt no in that although it might hour, yet at present quence to her. Ab taken suddenly ill; ted, and her mind day she was attacked finished her earthly the eternal world! no more remarkable but every such in less mortals calling, v. Let it speak to each house in order."

The Baptist meeting, located to Almighty God, 1843. Sermon by E. 17. "How dreadful is other than the house

Although quite an goodly number came This is a new interest S. Peckham, whose lab they have been able to house of worship, and increase in number appears already about this place, and they series of meetings soon come a thousand.

An ecclesiastical quest of the Noank B of worship, on the 29 to consider the questio Backus Bailey, to the try.

Delegates from the and 3d Groton, and G and 2d New London, candidate related his C the ministry, and view which were approved by passed, to proceed to ordi P. M. The following es:—

Reading Scriptures b Invocation by S. H. Pe daining Prayer by L. C Palmer; Right Hand of son; Address to the C Closing Prayer by E. E ediction by the Candida ERASMO

C. C. LEWIS, Clerk.

Postage A meeting of the business reform in the present Post Hall on Monday evening measures to accomplish that lins, Mayor of the city, preside in favor of the object for which was followed by Mr. Hamer when a series of resolutions, Office system, and recommen of postage to five cents for al ounce; and also recommending privilege, now enjoyed by va members of Congress, be abo moral based upon the princip adopted, and a committee, most active business men was tures to the same.

Navigation has closed on the two millions of barrels of flour and this season. The ice was Connecticut, and the navigatio closed, at the time of our going

We learn by a letter from Pl been added by baptism to whi which, and that a number mo way. Elders Swan, Cook and there.

ANONYMOUS COMMUNICATION the general rule, and given p and an account of a dedic prepared by the same writer. was knew who the writer was, ed. Hereafter the name of accompany all communication attention.

IMPORTANT LEGAL DECISION was decided a few days ago Superior Court. A writ of er the judgment of the County Co Wilson vs. the State of Conn prosecuted before the County the crime of incest, alleged to one Hannah Ackley, the daug deceased wife, by her former was founded on the Statute of marriage between persons of including the degree of relat men and his wife's daughter, gully by the jury of the Coun Judge Huntington to the Stat When the case came before Waite, after consulting the Ju overruled the decision on the gro the plaintiff in error and his wi death of his wife.

The Papal Bull, on the fourth considered as obligatory up erve to show that some good tifican.

LECTURES ON THE PILGR Rev. GEO. B. CHERVIER deliver a course of Lectures from. He is fully compet

for his side of the question. It was that Foreign Missionary Society, which she felt no interest at all, and intimating that although it might be well enough in a dying hour, yet at present it was of no special consequence to her. About three days after, she was taken suddenly ill; her brain seemed to be affected, and her mind deranged from the very first day she was attacked; and about one week's time finished her earthly course, and ushered her into the eternal world! This instance, it is true, is no more remarkable than many others of the kind, but every such incident has a voice "to thoughtful mortals calling, with a sad and solemn sound." Let it speak to each of our readers. "Set this house in order."

Dedication.

The Baptist meeting house in Ledyard was dedicated to Almighty God on Tuesday, Nov. 20th, 1843. Sermon by Elder B. Cook, from Gen. 28, 17. "How dreadful is this place. This is none other than the house of God."

Although quite an unpleasant day, yet quite a goodly number came out to hear on the occasion. This is a new interest under the care of Bro. S. Peckham, whose labors have been blessed, and they have been able to erect them a small neat house of worship, and the church bids fair to rise and increase in numbers and graces. The Lord appears already about to pour out his Spirit in this place, and they contemplate holding a series of meetings soon. May the little one become a thousand.

Ordination.

An ecclesiastical council convened, by the request of the Noank Baptist church, at their house of worship, on the 29th day of November, 1843, to consider the question of ordaining Bro. Simon Backus Bailey, to the work of the gospel ministry.

Delegates from the following churches: 1st, 2d and 3d Groton, and Groton Bank, Ledyard, 1st and 2d New London, Stonington Boro'. The candidate related his Christian experience, call to the ministry, and views of Christian doctrine, which were approved by the council, and a vote passed, to proceed to ordination. Met at 1 o'clock, P. M. The following were the order of exercises:—

Reading Scriptures by C. C. Lewis; Prayer of Invocation by S. H. Peckham; Sermon and Ordaining Prayer by L. Covell; Charge by A. G. Palmer; Right Hand of Fellowship by E. Denison; Address to the Church by E. T. Hiscob; Closing Prayer by E. Denison; Hymn and Benediction by the Candidate.

ERASTUS DENISON, Moderator.

C. C. LEWIS, Clerk.

Postage Reform.

A meeting of the business men, and others interested in reform in the present Post Office system, was held at Union Hall on Monday evening last, for the purpose of adopting measures to accomplish that object. The Hon. A. M. Collins, Mayor of the city, presided, and addressed the meeting in favor of the object for which they were assembled. He was followed by Mr. Hamersley, P. Ripley, and others, when a series of resolutions, denouncing the present Post Office system, and recommending a reduction in the rates of postage to five cents for all letters weighing less than an ounce; and also recommending that the present franking privilege, now enjoyed by various public officers, and by members of Congress, be abolished, were adopted. A memorial based upon the principles of the resolutions was adopted, and a committee, consisting of twenty of our most active business men was appointed to procure signatures to the same.

Navigation has closed on the Erie Canal. It is said that two millions of barrels of flour have passed through the canal this season. The ice was running very freely in the Connecticut, and the navigation might be considered as closed, at the time of our going to press.

We learn by a letter from Plainfield, that thirty-eight have been added by baptism to the First Baptist church in Norwich, and that a number more were still enquiring the way. Elders Swan, Cook and Lyon, have been laboring there.

ANONYMOUS COMMUNICATIONS.—We have departed from the general rule, and given place to an obituary notice, and an account of a dedication, both of which were prepared by the same writer. Had we not supposed that we knew who the writer was, they would have been rejected. Hereafter the name of the writer, must invariably accompany all communications, or they cannot receive attention.

IMPORTANT LEGAL DECISION.—A case of some importance was decided a few days since, by Judge Waite of the Superior Court. A writ of error was brought to reverse the judgment of the County Court, in the case of William Wilson vs. the State of Connecticut. The plaintiff was prosecuted before the County Court at its August term, for the crime of incest, alleged to have been committed with one Hannah Ackley, the daughter of Hannah Wilson, his deceased wife, by her former husband. The prosecution was founded on the Statute of this State, which prohibits marriage between persons of certain degrees of kindred, including the degree of relationship existing between a man and his wife's daughter. The plaintiff was found guilty by the jury of the County Court, and sentenced by Judge Huntington to the State Prison for two years.—When the case came before the Superior Court, Judge Waite, after consulting the Judges of the Supreme Court, reversed the decision on the ground that the affinity between the plaintiff in error and his wife's daughter ceased on the death of his wife.

The Papal Bull, on the fourth page, we suppose will not be considered as obligatory upon Protestants; but may serve to show that some good things may come out of the Vatican.

LECTURES ON THE PILGRIM'S PROGRESS.—The Rev. Geo. B. CHEEVER of New York, is about to deliver a course of Lectures on the Pilgrim's Progress. He is fully competent to the task.

NEW TOTAL ABSTINENCE SOCIETY.—A new temperance Society has been formed in this city by the Washingtonians, or a part of them at least, under the title of the "Hope Total Abstinence Society." When we read the Constitution of the Society, we came to the conclusion that it must succeed, the following being among its articles:—

ART. 10. There shall be a meeting of this Society, at least two evenings of each week, and oftener if in the opinion of the President and Vice President it is thought necessary; and one evening shall be devoted exclusively to social prayer and religious services.

CHRISTIAN REVIEW.—The number for December came to hand just before our paper was ready for the press: we are only able therefore to give the table of contents.

- I. Neal's History of the Puritans, by Daniel Neal.
- II. Library Catalogue of Brown University.
- III. Development of Character under the Influence of Popular Education.
- IV. General History of Civilization in Europe, by M. Guizot.
- V. History of the Westminster Assembly, by William Hetherington.
- VI. Neander on the Parables of Christ, by H. B. Hack-ett.
- VII. Right Estimates of Time.
- VIII. Davidson's Sacred Hermeneutics, by Samuel Davidson, LL. D.
- IX. Literary Notices.
- X. Literary Intelligence.

RIPLEY'S NOTES ON THE ACTS. Boston, Gould, Kendall & Lincoln, 1844.

This valuable commentary, so long looked for, has at last come to hand. The bookseller, in this city, informs us that he has been overrun with applications for it. We can, and need only say that it may be now procured at the store of Gurdon Robins, Main street.

THE POETRY OF LOVE. Edited by Rufus W. Griswold. Boston, Gould, Kendall & Lincoln, 1844.

This is a pretty little book of poetical extracts on a subject universally interesting. The name of the compiler is a guarantee for the excellence of the inside, which, added to its outward appearance, made attractive by all the skill of the binder, render it an appropriate present for the holidays. For sale by Gurdon Robins.

The Circular Letter of the Fairfield County Baptist Association, which will be found on our first page, was written by Rev. J. H. Linsley, of Stratford.

Selected Summary.

Cincinnati.

There are in Cincinnati seven flour mills with 17 runs of 4.12 feet stones. They consume yearly 936,000 bushels of wheat, and produce 187,200 barrels of flour. To the above mills is shortly to be added another one, which will probably turn out 100 barrels of flour daily. The whole flour trade of the city is as follows:—
The annual receipt of flour by the Miami Canal, is 75,000 bbls.
By railroad and turnpike, 60,000 " "
Made in the city, as above, 187,200 " "
Total, 332,200 bbls.
Worth at \$3.65—\$1,176,030.

There are now in the city three mills in operation on the Miami Canal, consuming 175 bushels of flax seed every 24 hours, or over 1000 bushels per week. The yearly consumption of flax seed by these mills is estimated at 119,600 bushels, worth \$101,660, and their product 179,400 gallons of oil, worth \$135,580. Two other oil mills are nearly completed, which are expected to consume some 200 bushels of seed per day.

In the town of Waburn, Mass. with a population of about three thousand, there are seventy-five legal voters by the name of Richardson—one of them is representative. In the town of Dancut, in the same State, with a population of 2000, are sixty-nine voters by the name of Coburn.—*Portland Ad.*

A speculator in Missouri, just arrived in New Orleans, with the bones of a Mastodon, advertises for a Naturalist to "set 'em up," as he "can't make head or tail of 'em."

OUR MOTHERS FOREVER.—Beat this who can!—We have recently had the handling of fifty yards of stout woolen cloth spun and woven in Topsfield, by a lady eighty years old who is in affluent circumstances. What will our pretty Misses who are thumping Zip Coon on the piano, or tripping soft soap from the last published novel, say to this?—*Brunswick.*

Marshal Bertrand, the friend and confidential officer of Napoleon, who has been for some months in this country and treated with much distinction, sailed for Havre on Saturday in the ship Iowa.

We learn from the Norwich Courier that the very large Cotton Factory belonging to John Hyde, Esq. at Mystic, was destroyed by fire on Thursday night last—believed to be the work of an incendiary.—*Courant.*

The Tree Planters' association are busy in Buffalo. They have commenced operations in front of the churches. When shall we have such an association here.

In the Court of General Sessions, John Burns, a member of the Franklin Hose Company, Philadelphia, having been previously convicted of being engaged in a riot, was sentenced to three years imprisonment in the County Prison.

Zinc Ore has been discovered in East Tennessee by Dr. Troost, State Geologist.

Snow fell on Friday, the 1st inst. as far South as Baltimore.

A linen manufactory is about to be established near Richmond, Va. This enterprise has been undertaken by several gentlemen, who hail from Dundee, Scotland.

Napoleon Lockett, of Marion, Ala. has been acquitted on a trial for the murder of Col. Martin A. Lea in an affray some months since.

Riots have again broke out on the Hilland Canal between the Connaught men and the Corkonians, in which several of the Corkonians were killed.

Advices at Boston from the frontiers, state that the official Surveying parties on the North Eastern Boundary, intend remaining in the woods all winter, and are preparing log houses along the new line from Lake St. Francis to Daquem.

Hill's N. H. Patriot says that a gentleman of Concord, N. H. who last week passed through the Franconia Notch, says that the snow in that region lay upon the ground to the depth of from four to six feet.

Mr. Fox, the British Minister, is about to retire from this mission, to be succeeded by Mr. Packenham, late British Minister to Mexico.

The Upper Marlboro, Md. Gazette says that there were about one thousand persons present at that village on Friday last, to witness the execution of Negro Daniel, and that in less than two hours after the criminal was executed one-fourth of that number were intoxicated, and behaved in a beastly and disgraceful manner. Some of the spectators were fighting, and cursing and swearing in the most profane manner, while the corpse was suspended on the gallows.

At Pittsburgh, on Monday, the Ohio river had seven and a half feet of water in the channel.

The silk worm's thread is so fine that one drachm of it will extend a distance of one hundred and eighty-five miles and ninety-two feet, while the same weight of a common grass spider's thread will reach two hundred and twelve miles and seventy-four feet.

Massacre at the Isle of Pines.

The Magazine and Chronicle of the London Missionary Society communicates the following:—

"We deeply regret to state, that in the month of April last, a report reached Sydney, of the truth of which no reasonable doubt can be entertained, that another of those dreadful massacres so frequent among the unchristianized islands of the Pacific, had been recently perpetrated by the natives at the Isle of Pines. It appears that on the 12th of August, 1843, three days before the Camden reached Sydney on her voyage to England, the brig Star, commanded by Captain Ebrill, son-in-law of one of our missionaries at Tahiti, sailed from that port to the Isle of Pines, where she arrived, it is supposed, about a month after. While lying at anchor off the Island, the captain and crew, who had previously been on the most friendly terms with the natives, were engaged, when upon a signal from the Matka, the principal chief, the people rushed upon them, slaughtered them with their own axes, and afterwards devoured them. The chief then sent a number of the natives, together with some of the native evangelists from the Samoas, who had been laboring a short time upon the island, to tow the vessel on shore; and when this was done, the Samoan teachers were also killed at his command."

The Mass Missionary Meeting of the Baptists in Philadelphia, on Tuesday evening of last week, was large and enthusiastic. Among the speakers was Mr. Kincaid, from Burnham. After the exercises of the evening were concluded, a collection took place, which amounted to \$850, and a pair of gold ear-rings! A number of pledges were given, among which, says the Tribune, was one in the following words—"One dollar per day as long as the Lord shall prosper me."

FIRE FROM MICE.—A fire was caused at the Botanic Medicine store of Mr. Magoon, successor to Dr. Samuel Thomson, No. 40 Salem Street, on Wednesday morning, by mice gnawing a quantity of friction matches.—*Boston Mail.*

Capt. Hawes, of the schr. Harriet, arrived at Charleston Matanzas, reports that the bark Helen Mar, of New Orleans, from New York, bound for New Orleans, took fire on the 16th ult. off the Double Shot Key, and burnt to the water's edge and sank. Passengers and crew were saved. The captain and passengers were carried into Matanzas, in the U. S. brig Boxer.

James A. B. Watson, imprisoned at Washington on a charge of stealing Treasury Notes from the Custom House at New Orleans, has just been sent on to New Orleans for trial.

It is computed that 20,000 pounds of wool, of the growth of Illinois, have been sent from Chicago to this market the present season.—*Tribune.*

MACREL FISHERY.—We learn from the Gloucester Telegraph that the catch of macrel by a fleet from Gloucester, is about the same as last year, if not exceeding it. And the catch this year has averaged better quality and more No. 1s. The success is also better distributed under the late act, the vessels more equally divided than last year. The Grand Bank fishing vessels have all of them performed two fares, and taken together, have been employed profitably for the owners.

THE BRIDGEPORT TROUBLES.—The sum of \$7000 remaining unpaid on the day assigned for the sale of the Railroad, in case the amount subscribed under the late act should not be made up, the commissioners gave notice that they were ready to receive bids; but none were made; and within one hour an injunction granted by Judge Church, was served upon them, forbidding the sale until after the February session of the Superior Court. The bond holders, it is understood, have consented to suspend further proceedings, on the understanding that the citizens agree to abide the decision of the Court, which is naturally enough looked for with great interest.

A miller at Rochester wrote the other day to his factor in the city of New York, that he had purchased six thousand bushels of new wheat, which he should grind on the next day, and the day after that, send on the flour to New York.

There is considerable ice in the North River, and the Troy boats have gone into winter quarters.

The Court House at Montpelier, Vt., has been destroyed by fire.

The Rumsellers at Calais, Maine, have agreed to meet the Temperance people in Convention for the purpose of discussing the question whether they should give up the traffic.

The Rev. Erastus Ripley, late pastor of the Congregational church in Meriden, who died in said town on the 17th inst., without children, left to the Conn. Anti-Slavery Society, \$1000; to the Foreign Missionary Society, \$1000; to the Home Missionary Society, \$500; to the American Baptist Society, \$500; and to the American Tract Society, \$500. He also left several considerable legacies to his relatives.

The Rochester Democrat says that negotiations are pending to carry no mail on the railroads on Sunday. If they result successfully, no cars will run on that day. Sabbath travelling has always been a losing business for our railroad companies, and no benefit at all to morals and good order.

The Steamboat Gladiator was fined \$300 a few days since, by the United States Circuit Court at Providence, for making certain trips from Providence to New York without three boats as required by law.

It appears from the Jonesborough (Tennessee) Whig, that the "terrible scourge, the scarlet fever, is raging in every part of Washington and the adjoining counties." In Jonesborough, there had been 32 cases, but of which only 4 proved fatal.

The Hon. C. Cushing, Ambassador to China, writes to a friend in this city that he had a speedy and most interesting journey through Egypt, and was, on the 20th of September, waiting a steamer from Bombay. It will be recollected that the Secretary of Legation, F. Webster, Esq., sailed from Boston for China in the Anselmo, in July.—Other members of the mission sailed some time previous in the Brandywine from Norfolk. Our enterprising and skillful young engineer and artist, John B. Peters, Jr., Esq., sailed from this port in the ship Bazaar, in October. Mr. Peters is a member of the Embassy, and the Agent of the National Institute at Washington, and the American Institute in this city.—*N. Y. Express.*

On Monday afternoon, as the downward train of passenger cars on the Western Railroad was approaching Palmer, a man was observed lying on the track asleep. It was too late to stop the engine, so as to prevent its passing over him. He was so much injured that it was supposed he would not survive. It was ascertained that he was intoxicated. He had a bottle in his pocket, which was not broken.

IMPORTANT DECISION.—Miss Bishop, of McConnellsville, Ohio, prosecuted Stockton & Bore, proprietors of a stage line, running from Baltimore to Wheeling. The action was brought to recover damages for injuries sustained by Miss Bishop by the upsetting of a stage of the defendants in January, 1842, and the case has been tried in the Circuit Court of the United States for the Western District of Pennsylvania, sitting in Pittsburgh last week. Both parties agreed that the stage was upset, that Miss Bishop's arm was broken, her elbow strained and bruised, her face cut and scratched in several places, a wound in the scalp two inches long, and the upper lip cut and swollen so as to produce some deformity which is gradually subsiding. It was also proved that the driver of the stage was drunk, which caused the accident by which Miss Bishop was injured. The Jury returned a verdict for the plaintiff for \$6500, and costs of the suit.

TEXAS.

By the arrival at New York on Saturday morning of the steam packet New York, Capt. J. T. Wright, from Galveston, news was received from Texas to the 13th of November.

A gentleman who has traversed a large portion of the Indian country of Northern Texas, and the country lying between Santa Fe and the Pacific, informs the editor of the Houston Telegraph, that there are vestiges of ancient temples and ruined cities on the Rio Puerco and the Colorado of the West. On one of the branches of the Rio Puerco, a few days travel from Santa Fe, there is an immense pile of ruins that appear to belong to an ancient temple. The building occupies near an acre of ground—poissons of the

wall are still standing, consisting of limestone, regularly hewn and laid in cement. The ruins bear a general resemblance to those of Palenque and Quirigua. There are many similar ruins on the Colorado of the West, which enters into the California sea. Neither the Indians resident in the vicinity, nor the old Spanish settlers of the nearest settlements can give an account of the origin of these old buildings.

The British Government has presented claims of its subjects to lands in Texas, amounting to from ten to twenty millions of acres! and the Government of Texas has been notified by Capt. Elliott, in accordance with the instructions he has received, that unless the facts set forth by these claimants are refuted, or a satisfactory explanation given, Her Majesty's Government would feel fully authorized to take the necessary steps to enforce the just claims of these herlige subjects.

Commodore Moore was at Houston at the latest accounts. The brig Relief, bound for New Orleans, from Matamoros, was wrecked off the mouth of Oyster Creek, near Velasco, on the 6th ult. She was commanded by Capt. Ferguson, and her cargo consisted chiefly of flour and whiskey.

Houston has peremptorily denied the charges that were brought against him, of Treason to Texas, and explained satisfactorily, it is said, his conduct in reference to the Navy.

A Mormon lecturer advertises rather pompously in the penny papers, a course of lectures in behalf of the doctrines of the "Latter Day Saints," in Boston! seats free, closing with the following lines:—

"Truth crushed to earth will rise again,
Th' eternal years of God are hers,
He should have completed the verse thus:
"But Mormon errors writhe with pain,
And die amid their worshippers."
[Chr. Watchman.

Marriages.

In East Hartford, Nov. 12th, by the Rev. Mr. Northrop, Mr. Charles Knox, of this city, and Miss Clarissa R. Arnold, of the former place.

In Vernon, Nov. 20th, by Austin Tilden, Esq., Mr. Charles E. Corp, of Stafford, and Miss Sarah A. Baker, of Hartford.

In Middletown, Nov. 20, by Rev. E. E. Griswold, Mr. Nathaniel S. Priest, and Miss Hannah F. Hall.

In Suffield, by Rev. D. Ives, Nov. 20th, Mr. Harry Bowen, of Lee, Mass. to Miss Sophia Sheldon, of Suffield; Nov. 26th, Mr. De Lafayette Parks, to Miss Abner A. Pettis, both of Mass.; Nov. 30th, Mr. Abel Hamason, to Miss Lydia A. Gunn, both of Suffield.

In Willington, on Thanksgiving evening, by Rev. Elsie Cushman, Mr. Charles P. Rider, and Miss Jennet L. Dim-ocker.

Deaths.

In this city, on the 6th inst. of typhus fever, Frederick N. son of David S. and Charlotte Porter, aged 2 years and six months.

In this city, Nov. 26, Charles Adney, aged 1 year, only child of Mr. Andrew S. and Elizabeth P. Barrows, of this city.

In East Hartford, Nov. 22d, widow Rebecca Richardson, aged 80.

In Willington, Nov. 24th, Mr. Warcham D. Rider, aged 18.

In Ashford, on the 8th ult. Rev. Isaac Stratton, of the Methodist Episcopal church, formerly of Bolton, Ms., aged 61. Mr. S. was truly a Christian man, and a warm friend of every benevolent enterprise. [Religious journals in New England are requested to copy this notice.]

In Agawam, Mass. Nov. 19, Dea. David Worthington, aged 70. [The obituary notice accompanying this death, came too late for insertion in this paper; it will appear next week.]

DIED, in this city, the 29th ult. Mr. HORACE B. CROCKER, of the firm of Steele & Crocker, aged 28. The death of this esteemed and worthy young man has left a wide chasm in the family circle, the church and the community. His amiable disposition, his kind and affectionate manner, his integrity, economy, and industry in business, and especially his uniform and conscientious adherence to the principles of a pious life, have endeared him to all who enjoyed his acquaintance, and left behind him a reputation which commands universal respect.

Mr. Crocker was baptized by the lamented Davis, in 1833, and was, until his death, connected with the First Baptist church in this city. A natural diffidence of manners, together with a feeble state of health, prevented him from taking that part in the public duties and services of religion, which might otherwise have developed, more fully, the strength and depth of his piety. Still, in the uniform consistency of his outward deportment, in the interest he ever manifested in the welfare of the church, and especially in those developments of his religious character which shone in the private walks of life, there was presented the most delightful evidence that he enjoyed daily communion with the Father of Spirits, and that his religion consisted in something more than mere spasmodic and occasional impulses of feeling. In the public and private duties of his profession, principle seemed to govern his actions and his emotions.

During his sickness, which confined him for several weeks to his room, he was generally resigned to the will of God, and sustained by a comfortable evidence of his acceptance with the Father through the merits of Christ. As the outward man perished, the inward man was graciously renewed. But a few moments before his death he expressed a firm conviction of his personal adoption into the family of the redeemed, and a desire to depart and be with Christ. He died as the good man would wish to die—without a struggle—composed, resigned, happy. Though a heavy blow has fallen upon a devoted, widowed mother, and though a loss never to be made up has been experienced by affectionate brothers and sisters, yet how much to allay the anguish of their bereavement, is to be found in the associations that cluster around his memory. To that God who has afflicted, we commend them, praying that he would sanctify and heal.—*Com.*

From the Sangamo Journal.

DIED, near Monticello, Platt co. Ill. on the 10th Nov. 1843, J. Newton Francis, formerly of Watersfield, Conn. one of the publishers of this paper, aged 27 years.

Mr. Francis was on a tour of business in the eastern part of this State, and had taken his ride with him to be some of the hours of his journey. While near Monticello, he saw some game, and springing out of the vehicle he was riding in, he drew the rifle towards him by the barrel, when it accidentally exploded, carrying the charge into the neck, and death was instantaneous. His body was brought to this city on Saturday night, and on Sunday was committed to the earth, under the charge of the military and other societies, of which he was a member, and amid the lamentations of his wife, and an extensive circle of relatives, friends and acquaintances.

Died, at Canterbury, Oct. 26th, sister Tabitha Williams, wife of Dea. Walter Williams, aged 53.

Sister Williams became a subject of divine grace in early life, but their being no Baptist church near, and her views of Bible doctrine being such, she did not unite with any church until about thirteen years ago. When the Baptist church was formed under the pastoral care of the lamented Kneeland, in Packerville, she soon related her experience and became a member of the church and remained as such until death.

was in trouble she was in trouble, and when Zion rejoiced and boded like the rose it was a season of rejoicing with her. Her husband with whom she sympathized, has lost one of the most amiable companions, her children a mother indeed, her aged parents a dutiful and obliging child, the church one of its brightest ornaments, the poor one whose hand and heart was ever open to supply their wants; a large circle of friends are left to weep over their departed friend. Although we all mourn, yet not as those without hope. Her sickness although painful in the extreme, (being a cancer of the worst kind) yet she did not murmur or complain. She found the same Saviour precious in sickness and death, as she had in health and strength. She died in the triumph of faith. A little before her death she called her family around her and gave them her last and parting advice, exhorting them to be faithful until death, and said but little after this, and soon fell asleep in Jesus without a struggle or a groan. Well may all say, let me die the death of the righteous, and let my last end be like his. Funeral sermon from Rev. 7, 13-17, by the pastor of the church, to a great concourse of people.—*Com.*

Receipts for the week ending Dec. 5.

D. Knowlton, 14¢; Wastell Russell, 40¢; G. F. Davis, 200¢; Stephen Moss, 200¢; G. W. Post, 200¢; J. B. Foote, 400¢; J. Chapman, 200¢; Chas. R. Munson, 150¢; J. G. Rathbun, 200¢; Wm. Chipman, 400¢; S. Jacobs, 200¢.

Notice.—The next meeting of the Ministerial Conference of the New Haven Baptist Association and Vicinity, will be held with the 1st Baptist church in Middletown, on Tuesday the 12th day of the present month, at 1 o'clock P. M. The following is the assignment of parts:—

1. What were the officers of the primitive church? E. T. Winter; 2. Ministerial support, with reference to Mat. 10: 9, D. T. Shuller; 3. Exp. Hebrews 13: 3, 4. Exp. Ezek. 18: 24, H. Miller; 5. Ex. 2 Samuel 33: 5, Eld. Bentley; 6. What constitutes a gospel church? A. E. Denison; 7. What constitutes a call to the ministry? S. Richards; 8. Exp. Acts 22: 16, L. H. Wakeman; 9. Exp. Heb. 4-6, T. C. Teasdale; 10. Exp. Acts 20: 35, J. H. Waterbury; 11. H. Ellis, former assignment. 12. The prayer of faith, A. C. Wheat; 13. The nature and extent of the Saviour's commission to the Apostles. W. G. Howard; 14. Exp. 1st Cor. 15: 29, R. Jennings; 15. Exp. 1st Cor. 9: 22, H. Wooster; 16. Sermon by Bro. Winter.

H. MILLER, Sec.

Notice.—A meeting of ministers, in Litchfield Co., and vicinity, will be held with the Baptist church in Norfolk on Tuesday, the 12th day of Dec. next, at 1 o'clock, P. M.

The following subjects are for the occasion: Rev. 20: 4; Zech. 4: 14; Rev. 9: 4, and 1st Cor. 11: 10, Br. Tobey. History of the Church during the 21 century, Br. Higby. How pastors can best assist each other, Br. Hubbard. Essay on the Lord's Supper, Br. Higby. John 17: 21, Br. Doty. On the observance of the Sabbath, Br. Benedict. Br. Doty to preach, Br. Tobey his alternate.

T. BENEDICT, Clerk.

Connecticut Literary Institution.—The Fall Term of the Connecticut Literary Institution, at Suffield, will commence on Thursday, Nov. 30th. This Institution affords the facilities for a thorough education in the common and higher branches of English studies, and in the Languages so far as necessary for the admission to College, or in a course extended according to the wishes of the student. During the next term, particular attention will be given to such as wish to prepare for teaching. Tuition in English, \$4—Languages, \$5. Board in commons at cost, varying at different terms from \$12 50 to \$14.42. Suffield, Nov. 17, 1843. D. IVES, Secretary.

At a Court of Probate holden at Hartford, within and for the district of Hartford, on the 4th day of December, A. D. 1843.

Present, JOHN RUSSELL, Esq., Judge.
UPON the petition of Delia Wilson, of Windsor, in the county of Hartford, shewing to this court, that she is Guardian of Samuel Allyn Wilson, Delia Chapman Wilson and Lucy Marshall Wilson, all of Windsor, within said district, minors. That said minors are the owners of real estate situated in said Windsor, viz., on the route as laid out for the Hartford and Springfield Railroad, containing about three acres, valued at about \$300 00. That it is necessary to said said road to cross said land; and that the said of said land be placed at interest as the law requires, praying for liberty to sell said estate for the purpose aforesaid, as per petition on file.

It is ordered by this Court, That said petition be continued to the 13th day of February next, at 10 o'clock, A. M., then to be heard in the Probate office in said District; and that public notice thereof be given by advertising a copy of this order in a newspaper, published in Hartford, in the county of Hartford, three weeks successively, at least six weeks before the hearing of said petition.

Certified from Record,
Hartford, Dec. 6, 1843. JOHN RUSSELL, Judge.

At a Court of Probate holden at Suffield, within and for the district of Suffield, on the 5th day of November, A. D. 1843. Present, O. L. SHELTON, Esq., Judge.
THIS Court doth direct the Administrator and Administratrix on the estate of Jonathan M. Viets, late of said Suffield, in said district, deceased, represented to be insolvent, to give notice to all persons interested in the estate of said deceased, to appear, (if they see cause) before the Court of Probate, to be held at the Probate office in said district, on the 18th day of December next, at 9 o'clock, A. M., to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice on a public sign-post in said town of Suffield, nearest the place where the deceased last dwelt; and by advertising the same in a newspaper published in Hartford.

Certified from Record,
Suff

Poetry.

Questions and Answers.

BY JAMES MONTGOMERY.

Flowers! wherefore do ye bloom?
We strew thy pathway to the tomb,
Stars! wherefore do ye rise?
To light thy spirit to the skies.

O Sun! what makes thy beams so bright?
The word, that said, "Let there be light."

Planets! what guides you in your course?
Unseen, unfelt, unfailing force.

Nature! whence sprang thy glorious frame?
My Maker called me, and I came.

O light! thy subtle essence who can know?
Ask not; for all things but myself I show.

What is yon arch which every where I see?
The sign of Omnipresent Deity.

Where rests the horizon's all-embracing zone?
Where earth, God's footstool, touches heaven, his throne.

Ye clouds! what bring ye in your train?
God's embassies,—storm, lightning, hail or rain.

Winds! whence and whither do ye blow?
Thou must be born again to know.

Bow in the cloud! what token dost thou bear?
That Justice still cries "strike," and Mercy "pare."

Dews of the morning! wherefore were ye given?
To shine on earth, then rise to heaven.

Rise, glitter, break; yet bubble! tell me why?
To show the course of all beneath the sky.

Stay, Meteor! stay thou falling fire.
No: thus shall all the host of heaven expire.

Ocean! what law thy chainless waves confined?
That which in reason's limits holds thy mind.

Time! whither dost thou flee?
I travel to eternity.

Eternity! whither dost thou flee?
I travel to eternity.

Ye dead! where can your dwelling be?
The house for all the living,—come and see.

O life! what is thy breath?
A vapor lost in death.

O Death! how ends thy strife?
In everlasting life.

O Grave! where is thy victory?
Ask Him who rose again for thee.

Miscellaneous.

APOSTOLIC LETTER.—[Bull.]

OF OUR MOST HOLY LORD

GREGORY,

BY DIVINE PROVIDENCE

XVI. POPE, [of that name.]

Relative to Refraining from Traffic in Blacks.

[Roma.]

ROME—PRINTED AT THE URBAN COLLEGE.

1840.

GREGORY XVI. OF THE POPES, [OF THAT NAME.]

For the further remembrance of the Cause.

Placed at the supreme head of the Apostolate, and, although with no merits of our own contributing thereto, acting as Vicegerent of Jesus Christ, the Son of God, who, in consequence of his very great love for us, having been made man, deigned to die also for the redemption of the world, we think it falls within the sphere of our pastoral care, that we strive by every means in our power to turn away the Faithful from the inhuman traffic in blacks, or in any class of men whatsoever. It is true, when the light of the Gospel began first to be diffused, those wretched beings, who at that time were falling in so great numbers into the cruellest of servitudes, by reason especially of wars then prevailing, felt their condition to be most alleviated with Christian masters. For, inspired with the Holy Spirit, the Apostles taught slaves themselves on the one hand, to obey their masters in the flesh, as they would Christ, and do the will of God from the heart; while, on the other hand, they directed masters to treat their slaves kindly, and to render unto them whatsoever is just and fair, and also to forego any threats, well knowing that the Lord of these, as well as of themselves, is in the heavens, and that there is with him no respect of persons. (1) Since, however, true love towards all was most strongly recommended everywhere by the law of the Gospel, and since Christ our Lord has declared that he would consider as done, or refused unto himself, whatever of kindness or compassion should have been extended or refused to the lowly and the needy, (2) it easily resulted therefrom that Christians not only regarded their slaves, especially if Christians, in the light of brothers, (3) but were also more ready to bestow freedom on those who might deserve it, which Gregory of Nyssa shows was a custom to be done on the celebration in particular of the Paschal Rites. (4) Nor were there wanting those who, animated by a still more ardent love for their species, consigned themselves to bondage, in order to free others therefrom, of whom that Apostolic Man, and also Predecessor of Ours, of most holy memory, Clement I., testifies that he was acquainted with. (5) In process of time, therefore, now that the darkness of heathen superstition has been more fully dissipated, and when the manners of less civilized communities also have been softened down by the gentle influence of Faith working through Love, things have come at length to such a pass, that for ages back, no persons have been held in slavery among very many nations of Christians. There were, it is true, from time to time, we say it to our very great sorrow, some of the very number of the Faithful, who, shamefully blinded by the desire of filthy lucre, did not hesitate to reduce to Slavery, in widely separated and remote lands, Indians, Blacks, or other wretched individuals, or else by establishing and gradually enlarging a traffic in those, who had been made captives by others, to countenance the shameful conduct of these last. Many Roman Pontiffs, it is true, of glorious memory, Predecessors of Ours, did not fail, in accordance with their high office, to censure severely the practices of those men, as injurious to their spiritual safety, and disgraceful to the Christian name; and from which also, they clearly saw that this result would follow, that unbelieving nations should be more and more confirmed in their hatred towards our true religion. The Apostolic Letter of Paul III., given May 29, 1537, under the Fisherman's Seal, (St. Peter's), to the Cardinal Archbishop of Toledo, has this same object in view, as well as others in succession, still fuller than this same one, given by Urban VIII., on the 22d of April, 1640, to the "Collector Jurium," of the Apostolic churches in Portugal; in which letters, those individu-

als are very severely censured by name, who dared or presumed to reduce to slavery, to sell, to buy, to exchange, or to give away the Indians of the East or West, to separate them from their wives or children, to despoil them of their property, to lead and send them away to other places, or in any way to deprive them of their freedom, to retain them in servitude, and also to afford to those pursuing the aforesaid line of conduct, advice, aid, favor and assistance, under any pretext or color whatsoever, or to preach or teach that this was lawful, or to aid in any other way whatever the practices above alluded to. (6) Those decrees of the Pontiffs just mentioned, Benedict XIV. subsequently established and renewed by a new Apostolic Letter to the clergy of Brazil and of certain other regions, given on the 20th day of December, 1741, in which he strove to arouse the anxious feelings of the priests themselves towards this end. (7) Before this, also, another Predecessor of Ours, still earlier than these, Pius II., on the empire of the Portuguese being extended in his time, to Guinea, a country of the blacks, gave on the 7th Oct., 1462, a letter addressed to the bishop of Rubi, who was about to set out for those parts, in which he not only bestowed upon that Prelate full power for exercising his sacred functions therein, with greater advantage, but availing himself of the same opportunity, animadverted severely on those Christians who were accustomed to drag the Neophytes into slavery. (8) And even in our own times, Pius VII., influenced by the same spirit of religion and love as his predecessors, zealously interposed his official influence with those in power, that the traffic in blacks might at length entirely cease among Christians. Those decrees and anxious cares on the part of our predecessors have, with the blessing of God, proved of no little avail in protecting the Indians and others abovementioned, from the cruelty of invaders, and from the cupidity of Christian traders. Not to such an extent, however, that this Holy See can congratulate itself on the full success of its zealous efforts for the accomplishment of this end; seeing that the trade in blacks, though somewhat lessened, is still carried on by numerous Christians.

WE, THEREFORE, desiring to remove so great a disgrace as this from all the borders of Christendom, and the whole subject being maturely weighed, (some of our Venerable Brethren the Cardinals of the Holy Roman Church being also admitted to our counsel,) do hereby, treading in the footsteps of our Predecessors, by virtue of our Apostolic Authority, admonish and earnestly adjure in the Lord all faithful Christians of every condition, that no one of them DARE for the time to come, to harass unjustly Indians, Blacks, or any other persons of this class, or to despoil them of their property, or to reduce them to slavery, or to lend aid, or favor to others while doing such things towards them, or to exercise that inhuman traffic, by means of which the Blacks, as if they were not human beings, but the merest animals in whatever way reduced to slavery, are without any distinction, in violation of the laws of justice and humanity, bought, sold, and sometimes condemned to the endurance of the most painful labors, and by which, moreover, through the hope of gain, that originally offered itself to the owners of slaves, by means of this same traffic, dissensions also and perpetual hostilities are as it were continually nurtured in the countries of those unfortunate men.

WE THEN, by virtue of our Apostolic Authority, censure all the aforesaid practices as utterly unworthy of the Christian name, and by that same authority we strictly prohibit and interdict any Ecclesiastic or Layman from presuming to uphold, under any pretext or color whatsoever, that same traffic in Blacks as if it were lawful in its nature, or otherwise to preach [pradicare] or in any way whatsoever publicly or privately to teach [docere] in opposition to those things which we have made the subject of admonition in this our Apostolic Letter.

In order, moreover, that this same Letter [Bull] of Ours may be more easily become known unto all, and that no one may allege an ignorance of it, we decree and command it to be promulgated according to custom by one of our messengers at the gates of the Church of the First of the Apostles, [St. Peter's], and of the Apostolic Chancery, as also at those of the Palace on the Monte Citorio, and in the Campo Di Fiore; and copies of the same to be left affixed in those same places.

Given at Rome, at the church of S. Maria Maggiore, under the Fisherman's Seal, on the 3d day of December, 1839, in the 9th year of our Pontificate.

ALOISE LAMBRUCHINI, CARDINAL.

- (1) Epist. to Ephesians VI. 5, seqq. Epist. to Colossians III. 22 seqq. IV. 1.
- (2) Matt. XXV. 35, seqq.
- (3) Lacatantius Div. Instit. Lib. V. c. 16. Tom. (vol.) IV. of the Bib. Vet. Pat. edited by Galland and published at Venice, page 318.
- (4) De Res Dom. Orat. III. vol. III, page 420. Works edit. Paris 1638.
- (5) Epist. to Corinth. I. ch. 55, vol. 1. Bib. Gall. p. 35.
- (6) In the Collection of Roman Bulls printed by Maynard. vol. VI, part 2, Const. 604, page 183.
- (7) In collection of Bulls of Benedict XIV. vol. 1, Const. 1, p. 38.
- (8) Raynald's Ecclesiastical Annals 1462, n. 42.

Polycarp's Decision.

When he appeared before the proconsul, the latter said to him, "Swear, curse Christ, and I will set you free!" The old man answered, "Eighty and six years have I served him, and I have received only good at his hands! Can I then curse him, my King and my Saviour?" When the proconsul continued to press him, Polycarp said, "Well, then, if you desire to know who I am, I tell thee freely, I am a Christian! If you desire to know what Christianity is, appoint an hour and hear me." The proconsul, who here showed that he did not act from any religious bigotry, and would gladly have saved the old man, if he could silence the people, said to Polycarp, "Only persuade the people." He replied, "To you I felt myself bound to render an account, for our religion teaches us to treat the powers ordained of God, with becoming reverence, as far as is consistent with our salvation. But as for those without, I consider them undeserving of any defence from me." And justly too! for what would it have been but throwing pearls before swine, to attempt to speak of the Gospel to

a wild, tumultuous, and fanatical mob! After the governor had in vain threatened him with wild beasts and the funeral pile, he made the herald publicly announce in the circus, that Polycarp had confessed himself a Christian. These words contained the sentence of death against him. The people instantly cried out, "This is the teacher of atheism, the father of the Christians, the enemy of our gods, who has taught so many not to pray to the gods, and not to sacrifice!" As soon as the proconsul had complied with the demand of the populace, that Polycarp should perish on the funeral pile, Jew and Gentile hastened with the utmost eagerness to collect wood from the market-places and the baths. When they wished to fasten him with nails to the pile, the old man said, Leave me thus, I pray, unfasted; He, who has enabled me to abide the fire, will give me strength also to remain firm on the stake." Before the fire was lighted, he prayed thus: "O Lord! Almighty God! The Father of thy beloved Son Jesus Christ; through whom we have received a knowledge of thee! God of the angels and of the whole creation of the whole human race, and of the saints, who live before thy presence! I thank thee that thou hast not worthy, this day, and this hour, to share the cup of thy Christ among the number of thy witnesses!"—Neander.

Disappointed Hopes.

From the cradle to the grave, we occupy tenfold more time in wishing for what we have not, than in enjoying that which we have. Where we once offer up praise for benefits received, we twenty times petition the Father of mercies to add to the number of gifts he already has bestowed.

There is a restless discontent that seems to cling to us like a leprosy. Give a child an apple in each hand, and he will want the one that remains on the table; and give a man thousands of gold and silver, and tens of thousands will become the object of his desires. Experience warrants the belief, that the possession of Europe and Asia would excite a yearning in our hearts for Africa and America; and that if to those the moon could be added, we should never rest in peace until we had obtained the sun.

As it was in our childhood and youth, so has it been in our manhood. Object after object has been attained with no better success. As he who picks up shells on the sea-shore always has one preferable in his eye than in his hand, so we ever hope to add to our happiness by some new acquisition. This is the case not with one only, but with all.

We have never yet attained one earthly advantage that has given us more than a temporary joy. We have never gained aught that has satisfied our desires. Is this your experience? I know it is. It is mine. It is the experience of us all. We have all blown our bubbles, and ran after butterflies, in our childhood, our youth, and our manhood. The bubble has burst, and the caught butterfly has been crushed, not yielding us half the satisfaction that they did when in the air.

Who is there among us who can look back through the vista of three-score years, without wondering that, being so frequently deceived, he could so confidently trust the empty promise of future joy? It is in vain we try to deceive ourselves—

"Fortune may favor, Fancy may beguile,
Hope wave her golden wings, and sweetly smile;
But sad Experience, with a brow o'ercast,
Sighing with grief, and pointing to the past,
Whispers, the fair illusion to destroy,
That joy uncloaked is not earthly joy."

When we were young, there was some excuse for us; but what excuse have we now? I speak to those who have gray hairs on their heads; and to those who have no hair at all.

The homely adage tells us that "old birds are not caught with chaff." If this be true, old birds are wiser than old men. Shame upon us; but we are continually forgetting the good gifts of God, and pursuing objects which are no better than chaff when they are attained.

A Profane Tract Agent "wooding up."

A very wicked man was found on a raft at New Orleans. After serious conversation with him, he consented to take a quantity of Tracts to the irreligious neighborhood in which he lived, 1000 miles up the Mississippi, and distribute them faithfully. He took a deck passage; but when the steamboat stopped to take in wood, which the deck passengers are required to throw on to the boat, he pleaded exemption from the task, on the score of his being a "Tract Agent," and to carry out what he and his fellow travellers thought to be a good joke, he would jump ashore, and go to every house distributing Tracts. When he reached home, he kept his promise, and went from house to house to furnish his neighbors with the "pretty little books."

The last winter he was met at New Orleans by the colporteur who had supplied him, and he was found to be a changed man. His profanity had given place to prayer. He was now desirous of engaging in Tract distribution, without thinking it a joke.

From the "Sleep Rider."

Rum.

I have heard the arguments that are brought against respectable men for manufacturing and selling rum. I have heard them violently denounced from the pulpit, and warmly defended elsewhere; but a scene to which I was once a witness decided my opinion as to my duty on this point—and that, sir, is about as far, in a matter of opinion, as any man can wisely press his arguments; i. e., to his own conscience.

During an occasional stroll in an obscure part of the town, my attention was once attracted by the preparations for a funeral in a small house by the roadside. What induced me to enter a house of mourning, where I was alike unknowing and unknown, is not now material.

The room that I entered betrayed at a glance the abject poverty of its occupants. There was neither carpet, nor fire; the bed was a heap of straw; four or five broken chairs constituted the furniture, and the windows were stuffed with rags.

A plain board coffin, that from its size must be that of a child, lay on two chairs in the centre of the room; a woman, sobbing aloud, was bending over it; ten or twelve men stood around in silence,

and by a corner of the fireplace, seated on the floor, was a man in a state of beastly intoxication. This man, as I afterwards learned, was the father of the child, whom, on the preceding day, he had accidentally pushed against a tea-kettle, in another fit of drunkenness; and the little creature was so scalded by the boiling water, that it died during the night.

After a few minutes' silence, interrupted only by the sobs of the heart-broken mother, one of the men, apparently with the intention of offering to the poor woman the consolation of sympathy, approached and said to her, "Mrs. —, this is a great affliction."

"Yes," said the woman, raising her streaming eyes from the coffin, and fixing them on the speaker, with all the firmness she could command at the moment, "it is a great affliction—a dreadful—but it is not for you, who gave him," pointing to her drunken husband, "his daily liquor, and take from him the means of buying our daily bread; you, who know his weakness and our poverty; you, who yesterday, sold him the dram which made him murder our darling child, and to-day, knowing what he had done, tempted him to drink what makes him sit there, like a brute beast, and the baby dead by the side of him—it is not for you to offer consolation; that can come only from God above, who will one day judge between the rich man who sells liquor, and the poor man who buys it."

"As to me," said Martin Luther, "do not cease my cry of 'The Gospel! the Gospel!—Christ! Christ!' and my enemies are as ready with their answer, 'Custom! Custom!—Ordinances! Ordinances!—Fathers! Fathers!' 'That your faith should not stand in the wisdom of men, but in the power of God,' says St. Paul; and by this thunder-clap from heaven, he overruns and disperses, as the wind scatters the dust, all the foolish thoughts of men."

THE PSALMIST:

A new collection of HYMNS, for the use of the BAPTIST CHURCHES.

BY BARON STOW AND S. F. SMITH.

This work contains nearly TWELVE HUNDRED HYMNS, original and selected, together with a collection of CHANTS AND SEQUENCES FOR CREATION, at the end.

The numerous and urgent calls which have for a long time been made, from various sections of the country, for a new collection of Hymns, that should be adapted to the wants of the churches generally, it is hoped will here be fully met.

Surprising as it may appear to those who are aware of the great diversity of opinion and tastes every where existing in reference to hymns best suited to public worship, this new collection meets with almost universal favor. Its rapid introduction into churches in various parts of the country; the numerous testimonials of approval and high commendation abilities of the editors; the uncommon facilities enjoyed by them, of drawing from the best sources in this and other countries; the great care with which the compilation has been made; the new, convenient, and systematic plan of arrangement adopted, give the publishers full confidence in the superior merits of the work.

In addition to the protracted labor of the editors, the proof sheets have all been submitted to a Committee, composed of clergymen of high standing, in different parts of the Union, by whose critical examination and important suggestions the value of the work has been greatly enhanced.

All of Watt's hymns, possessing lyrical spirit, and suited to the worship of a Christian assembly, are inserted, and a large number of hymns heretofore unknown in this country, have been introduced. The distinction of psalms and hymns, usually made in other collections, has been avoided in this, and all have been arranged together, under their appropriate heads, and numbered in regular, unbroken succession. There are three valuable INDEXES,—a "General Index" of subjects, a "Particular Index," and an extended and very valuable "Scripture Index."

Notice of the Am. Pub. Publication & S. S. Society, Phil.

The Board of Directors of the American Baptist Publication and Sunday School Society, induced by the numerous and urgent calls which, for a long time, have been made from various sections of the country, for a new collection of Hymns that should be adapted to the wants of the churches generally, resolved, in the year 1841, to take immediate measures for the accomplishment of this object.

With this view, a committee, consisting of Rev. W. T. Brantly, D. D., of South Carolina; Rev. J. L. Dagg, of Alabama; Rev. B. C. Howell, of Tennessee; Rev. S. W. Lynd, D. D., of Ohio; Rev. J. B. Taylor, of Virginia; Rev. S. P. Hill, of Maryland; Rev. G. B. Ide and Rev. W. Griswold, of Pennsylvania; and Rev. W. R. Williams, D. D., of New York, were appointed to prepare and superintend the proposed selection. It was, however, subsequently ascertained that a similar work had been undertaken by Messrs. Gould, Kendall & Lincoln, Publishers, of Boston; and that Rev. B. Stow and Rev. S. F. Smith, whose services they had engaged, had already commenced their labor. From the well-known ability of these gentlemen, there seemed good reason to expect a valuable collection, and one that would fully meet the end which the Board contemplated. In order, therefore, to avoid the unnecessary multiplication of Hymn Books, it was deemed expedient, by the Board, to unite, if possible, with the above-named Publishers. Accordingly, the manuscript of Messrs. Stow and Smith having been examined, and found quite satisfactory, arrangements were made to have the sheets, as they were issued from the press, submitted to the committee of the Board, with the understanding that, if, after such alterations and improvements as might be suggested, it should meet their approval, the Board would adopt it as their own. This approval having been obtained, the Board voted, unanimously, to adopt and publish the work, and to negotiate with Gould, Kendall & Lincoln, to that effect.

Signed by order and on behalf of the Board,
J. M. PECK,
Cor. Sec. Am. Pub. Publication & S. S. Society,
Philadelphia, May 18, 1843.

Certificate of the Committee appointed by the American Baptist Publication and Sunday School Society.

The undersigned, having been requested, by the Board of Directors of the American Baptist Publication and Sunday School Society, to examine the proof sheets of "The Psalmist," edited by Rev. B. Stow and Rev. S. F. Smith, and to suggest such amendments as might seem expedient to render the work more acceptable to the churches thro' out our country, hereby certify that they have performed the service assigned them, and unite in recommending the work as one well adapted to the purpose for which it was designed.

WILLIAM R. WILLIAMS, JAS. B. TAYLOR,
GEORGE B. IDE, JNO. L. DAGG,
RUFUS W. GRISWOLD, W. T. BRANTLY,
STEPHEN P. HILL, R. B. C. HOWELL,
SAMUEL W. LYND.

United Testimony of the Pastors of the Baptist Churches in Boston and vicinity.

Messrs. Gould, Kendall & Lincoln.—Permit us to take this method of expressing our great satisfaction with the Collection of Hymns which you have of late published for the use of the Baptist denomination. As Pastors, we have long felt the need of some book, different from any which could be obtained, and we have looked forward with interest to the time when your proposed work should be issued from the press. The work is now completed, and before the public, and from an attentive and careful examination of its pages, we are prepared to give it a hearty recommendation. It is clear in its arrangement, sound in doctrine, rich in sentiment, sweet and beautiful in its poetry, and, in our opinion, most admirably adapted to the wants of the denomination. We cannot but hope, therefore, that it will soon be adopted by all our churches.

DANIEL SHARP, R. W. COLEMAN, J. W. PARKER, R. H. NEALE, BRADLEY MINER, W. H. HAUG, J. O. OLNEY, ROBERT TURNBULL, JOSEPH BARTLAND, NATHANIEL COLVER, SILAS B. RANDALL, T. F. CALDWELL, THOMAS DRIVER, W. H. SHAILER.

Boston, 1843.

From the Professors of Newton Theological Institution.

Union of judgment in regard to all the principles which should regulate the preparation of a Hymn Book, both as to the character of the hymns, and as to the omission and alterations in the case of selected hymns that have long been in use, is not to be expected. We are free, however, to say, that in copiousness of subject, in adaptation to the various occasions of worship, in devout and poetic character, and in general excellence, we regard the work as eminently superior to collections now in common use.

BARNAS SEARS, Pres. and Prof. of Christian Theology, LEAH CHASE, Prof. of Ecclesiastical History, H. J. RIPLEY, Prof. of Sacred Rhetoric and Pastoral Duties, HORATIO B. HACKETT, Prof. of Bib. Lit. and Interpretation, Newton Centre, Aug. 2, 1843.

Testimony of a Committee of the Faculty of Hamilton Literary and Theological Institution.

Messrs. GOULD, KENDALL & LINCOLN.—The undersigned have been appointed, by the Faculty of our Institution, a Committee to examine the Hymn Book, entitled "The Psalmist," recently published by you, and edited by Rev. B. Stow and Rev. S. F. Smith. It gives us pleasure to state, as the result of our examination, that we consider the work decidedly superior to any collection with which we are acquainted. Its materials are drawn from the best sources of sacred lyrical poetry in our language; the arrangement is eminently happy; and the variety of its selections adapts it to almost every occasion. We think the adoption of the work in the Baptist churches of our country would be calculated greatly to elevate that interesting branch of worship with reference to which it is prepared.

A. C. KENDRICK, Prof. of the Greek Language and Literature, J. S. MAGINNIS, Prof. of Biblical Theology, T. J. COBURN, Prof. Heb. and Bib. Crit. and Interpretation, J. H. EASTMAN, Tutor, Intel. and Mor. Philos. and Belles-Lett., Hamilton, Aug. 2, 1843.

The price of the 12mo. pulpit size, in splendid binding, at \$1.50 to 3.00. 18mo. new size, handsomely bound in sheep, at 75 cts. 32mo. pocket size, handsomely bound in sheep, at 62 1/2 cts. The difference size are also bound in various extra styles, price corresponding.

A liberal discount to churches introducing it, when a number of copies are purchased.

Copies furnished for examination on application to the publishers.

GOULD, KENDALL & LINCOLN, 59 Washington street, Oct. 6. For sale in this city, by G. ROBINSON.

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THE Subscribers would inform the public that they keep constantly on hand and for sale, a good assortment of BUFFALO CHICKS, WHITE-WOOD and PINE, from 5.8 to 12 inches in thickness. Also, a good assortment of Mahogany, VENEERS, boards and plank. Also, Mahogany suitable for Clock-makers use.

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Copies of his Geography and Atlas are now receiving and for sale by the Subscribers, agent for the publishers, will be also furnished to order from Teachers, who wish to examine the work. The testimonials in favor of Warren's Geography are numerous, and of high authority.

GURDON ROBINS, Agent for the Publishers, Hartford, Oct. 31, 1843.

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